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ETHNO-PSYCHOLOGY · RACIAL HISTORY
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# MANKIND QUARTERLY

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# Population Control and the Anti-eugenic Ideology

By NATHANIEL WEYL

One of the more encouraging developments of recent years has been the speed with which both the educated citizenry of the free world and the technological and managerial élite of the Soviet world have become aware of the serious threats to the biosphere posed by unchecked global population growth and concomitant ecological deterioration. The Western nations, Japan, and the Soviet Union have embarked on multibillion dollar programs to reverse the poisoning of air and water. Short of war, few causes have ever generated such a swift, co-ordinated, and titanic effort. Among the college-bred in the United States and other Western countries, the causes of ecological sanity, conservation and population control have captured the imagination of millions, deflecting some of the idealism of youth from sterile and subversive causes towards issues central to man's species survival.

The population problem has both quantitative and qualitative dimensions. The first is the adjustment of human numbers to available resources. The second is the moving balance between genetically determined intelligence and stupidity.

There are at least four reasons why it is essential that population control programs be directed toward the upgrading of the human gene pool in respect to intelligence.

First, man's material and social environment is becoming increasingly complex and difficult to control. As this occurs, the need for intelligence and wisdom increases, that for mere physical strength and manual dexterity diminishes.

Second, in the advanced countries, which hopefully mirror the future of the underdeveloped ones, the rate of change in science, technology and human institutions is accelerating. Only highly intelligent people can adapt to these changes and guide them in beneficient directions. The mentally inept often react with a sort of psychic paralysis, denying the present in the interests of an imaginary retreat to some bygone age of putative stability — a reaction which Alvin Toffler appropriately calls " future shock."

Third, both the technological instruments of species destruction and their availability will predictably continue to increase. This makes a general improvement in species intelligence of the utmost urgency. Nations and species poorly endowed genetically



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with brain tend to thrust emotionally unstable leaders into positions of power.[1] In the age of gunpowder, this caused calamities; in the age of nuclear weapons, it can cause catastrophe.

Finally, over 99 per cent of mutations are deleterious. In the past, through premature death, failure to find a mate or inability to raise children to reproductive ages, natural selection winnowed out those unfortunates who bore heavy loads of undesirable mutations. In the more advanced countries, these harsh processes no longer cull the unfit. Since the load of deleterious mutations is cumulative, it follows that qualitative population control programs are necessary merely to offset these incremental insults to the human gene pool.

## Conflict, Triage and Demographic Explosion

It is self-evident that the demographic explosion is making a major contribution to ecological chaos. The already vast zones of endemic hunger are being enlarged by unrestrained population growth. International aid from the developed nations imposes visible strains on the economies of the donors and causes shortages which are sometimes deeply resented.

An example is the export of about 25 per cent of the American wheat crop to the Soviet Union in 1972 to avert near-famine conditions there. Shifts from feed grains to wheat sent U.S. beef prices skyrocketing and caused widespread consumer resentment. This example would have been trivial had the Soviet food crisis been caused primarily by unusually bad weather. However, this was not the case. Under the Czars, Russia was one of the world's greatest wheat exporters. Currently, she must meet food deficits with massive imports even in good harvest years. Given the appalling inefficiencies of collectivized agriculture, Russian population growth is placing increasing strain on limited arable land resources. With such other former grain exporters as Argentina out of the picture, the burden of meeting Russian and other food deficits falls upon the United States, Canada and Australia.

An unanswered question is whether the citizens of the grain-surplus democracies will long consent to reducing their own nutritional levels in order to relieve hunger and famine abroad. Where foreign countries fail to take realistic steps to curb population explosions, it is reasonable to expect that the American public will object strenuously to grain exports which adversely affect domestic meat consumption.

[1] This process is perhaps most visible in the contemporary Arab and Negro African world where irresponsibility is often matched by hysterical chauvinism. The triumph of Hitler in Germany and, to a lesser degree, of Mussolini in Italy reveals, however, that a highly intelligent citizenry does not necessarily guarantee against selection of leaders without morals, moderation or wisdom.



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If world population continues to increase at its present headlong pace, the grim forecast of the Packard brothers will probably soon become reality. In other words, the rich nations will face a *triage* situation. As public health officials do in certain disaster situations, they will probably write off certain endemic famine areas as hopeless; ignore the pleas of a second group which is merely concerned with deterioration in the quality of its diet, and give limited food aid only to a third group, lying between the first two. Presumably, such aid will be channeled to serve national political objectives and will be hedged with political conditions. This should at least re-establish some of the preponderant political power which the West wielded before the Second World War and which it frittered away when it jettisoned its empires.

Thus the prospect is that famine and chronic hunger, which already afflict over half of mankind, will both spread to new nations and become more general within nations already affected. In short, Malthusian checks will become operative on a vaster scale. One reason for this is that governments, which are perfectly capable of coping with ephemeral and inconsequential issues, often lack the intelligence and dedication to recognize impending major calamities and to take sensible steps to avert them.

Already scarce inanimate resources are being squandered at rates which jeopardize the future of unborn generations. Teeming human populations in their quest for food drive marine and terrestrial species (for example, the salmon, the cod, the whale, the leopard, the tiger and the African elephant) to the very verge of ecological extinction. Keeping mankind alive and providing about one-tenth of the species with luxuries undreamed of by previous generations has entailed poisoning the air and water of the biosphere and starting processes of ecological degradation, some of which may prove irreversible.

Throughout most of Asia from the Pakistan border to the Pacific, governments have espoused the cause of population control. As education in this area spreads and as the goads of poverty and hunger stir even dull minds to realistic thought, population experts hope that acceptance of the target of zero population (ZPG) will become general.

This view may be more optimistic than realistic. Many Asian countries lack the means to reach vast backward peasantries whose minds are steeped in superstition and ignorance of even the rudiments of science. Where people of limited intelligence or education or both have finally been persuaded of the desirability of limiting family size, they have often proved incapable of efficiently utilizing the contraceptive devices placed at their disposal. (A possible contributory factor is that governments of overpopulated countries, while able to afford arms races and wars of aggression,



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find it necessary to skimp on their public health budgets so that the contraceptive devices placed in the hands of their citizens are often both the cheapest and the worst.)

## World Population Perspectives

The long-range prospects are that scientific progress will increasingly move towards the perfection of cheap, sure, foolproof contraceptive devices which even backward peoples will be able to use without risk of failure. Simultaneously, the spread of a homogeneous, universal culture through such mass media as television should continue to infect all peoples with the goals and life-styles which are the consensus values of the West. This probably applies to population control, which is accepted in the United States, most of Europe, Japan and, to an increasing extent, in Soviet Russia and the People's Republic of China.

If all this is true, the *eventual* prospect is for general and effective birth control. Since the goal of a two-child family seems to be more or less tacitly accepted by a majority in the rich and successful, spatial extension of the two-child goal appears predictable.

Within this general framework, there will probably be national and racial differences in desired family size. This is on the assumption that the procreative and philoprogenitive drives are largely genetically determined and hence vary, not only from one individual to another, but from one population group to the next.

If past experience serves as a guide, the movement toward general family limitation and toward essentially a ZPG plateau will be slow and faltering. Moreover, the preponderance of young people in the underdeveloped world will give additional impetus to population growth.[2] Even if every human being on the earth instantly stopped reproduction after two children, the momentum of massive demographic expansion would continue for decades to come.

In broad terms, the world population picture can be viewed in either of two ways. The processes at work may be seen as inherently disruptive. According to this model, population growth in the advanced, rich, urbanized countries is based almost entirely on momentum, the trend being toward zero growth, if not actual decline. In the backward, poor and preponderantly peasant

[2] In populations which are continuously and rapidly growing, there is almost invariably a disproportionate number of the young and an even more disproportionate number of the very young. The younger the age-group, as a general rule, the more the percentage by which it exceeds the size it would have if the population were stabilized at ZPG. As long as this condition prevails, each cohort, as it reaches reproductive age, is larger than its predecessor.



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countries, by contrast, both population growth and rate of population growth are increasing. This suggests polarization of the world, as visualized by such Chinese Communist theoreticians as Lin Pao, and also the reversion to Malthusian, famine-bound condition for the great majority of mankind.

The alternate view is also in accord with the available evidence. According to this, the United States, Europe, the white British Dominions, the Soviet Union and Japan have reached, or are approaching, the momentum-growth condition already mentioned. Effective population limitation will probably spread next to the People's Republic of China since the Communist authorities have recently revealed a realistic awareness of their demographic problem and since they have developed more effective controls over the personal lives of their subjects than any other peasant country has ever known. India, which is making a major effort to solve her population problem, might be the next great area to move towards stabilization. Advanced and urbanized nations in the Arab and Catholic worlds, such as Lebanon, Uruguay and Argentina, may also move towards decreased natality rates. The most recalcitrant areas are the Muslim world (where custom and mores, if not religion, repudiate birth control), Latin American countries (where Catholic attitudes toward contraception and abortion predominate) and Negro Africa.

## The Spatial Balance of Brain

If this prospect is realistic, we face an enormous continuing expansion of world population during the next decades and a decline in the world birth rate thereafter. The ratio between the problem-solvers and the problem-makers, to use Elmer Pendell's happy phrase, will continue to shift unfavourably. Natality and population growth will be most exuberant in black Africa, the Arab world and Latin America. The first region has never made any consequential contribution to civilization; the second once made great contributions, but has been culturally, scientifically and intellectually sterile for centuries; the third region has made few contributions of real importance.

Northwest Europe and its areas of overseas settlement face the lowest rate of population increase of any of the world regions. Yet it is Western Europe which has been the great cauldron of innovation and invention, as well as of science and culture, over the centuries. As S. Colum Gilfillan[3] recently put it:

[3] S. Colum Gilfillan, "Environmental and Population Problems Reconsidered," *Technological Forecasting and Social Change*, 3, 1973, p. 405. Also Clarence Streit, *Freedom Against Itself*, pp. 239-273, and S. Colum Gilfillan, *Supplement to the Sociology of Invention*, San Francisco Press, San Francisco 1972, chapter 4B.



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We might also compare the output of the world's nations through Clarence Streit's carefully compiled list of 1012 major inventions, discoveries and innovations between 1750 and 1953. It indicates that 93 per cent have been made by the small fraction of the world's population who lived in the European countries north and west of Switzerland and Austria, including these, and in the United States, Canada, Australia and New Zealand; the remaining great mass of mankind produced 7 per cent. My own study of all the inventions patented abroad in 1925 (out of the inventor's homeland, a better lot) indicates that the countries of the superior group named above, with 17 per cent of the world's population, were taking about 95 per cent of those patents. The Swiss, who stood at the top in per capita inventing, were something like 15,000 times as inventive as the native population of India.

Poverty will, for the most part, be closely correlated with fertility, the most salient exception being areas such as the Near Eastern oil-rich nations and sheikdoms, which will continue to draw multibillion dollar royalties from petroleum resources their inhabitants were too obtuse to discover and too dull and lazy to develop.

If the most exuberant reproduction can be anticipated among peoples who have thus far shown little ability to make positive contributions to civilization, this should not necessarily lead to that inundation and destruction of the West by Asian and African multitudes which racist writers like Lothrop Stoddard feared half a century ago. On the contrary, the relative power of the Western nations may well increase as the gap between their productivity and that of the underdeveloped world widens. The technologically advanced, demographically stable world, moreover, is being enlarged by the recruitment of emergent modern powers such as Japan, the Soviet Union and, perhaps in the future, Communist China.

### City and Countryside

Within all nations, there is the generally dysgenic tendency of the brightest people to move from the countryside to the cities and for urban birth rates to fall relatively to rural ones. There are several reasons for this. In poor, under-educated and backward countries, city folk are those who learn newfangled techniques, of which contraception and abortion are, in the present context, the most important. The breaking of traditional cultural and familial ties, the shattered grip of neighborly coercion once the peasant has left the village and been swallowed by the anomie of the metropolis, all this makes urbanized people willing to try new and revolutionary techniques which they would not have known about



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and not dared experiment with in their rural communities. In the developed countries, similar forces operate. If the country people practice birth control, they will generally not be as well informed or as intelligent as the city people; hence they are more likely to use ineffectual devices or to use effective ones improperly.

It is also possible that the expansion of the breeding population, or deme, which occurs with urbanization may reduce fertility. A study by Jack B. Bresler casts new light on this intriguing subject. Bresler studied 708 pregnant women in Providence, Rhode Island, all of whom had exclusively Caucasian grandparents. He correlated the percentage of fetal loss with the number of countries of birth of the grandparents of husbands and wives. The rate of miscarriage increased by 2.5 per cent to 3 per cent for each additional country of birth in the grandparental generation.[4] Fetal loss also increased with the distance in miles between the birthplaces of the parents. Moreover, an earlier Bresler study showed that the greater the number of birth countries of the grandparents, the smaller was completed family size.[5] Dr Bresler suggested that the apparent decline in fertility with increased heterogeneity of ancestry was due to " greater mixing of gene pools and concomitant imbalance between loci."

These results are not substantiated, however, by 1960 U.S. Census data on the fertility of interracial marriages. Black wives, 15 to 49 years old, married to native-born white husbands, had an average of 0.710 children under five years old. Native-born white wives married to black husbands had an average of 0.712. This is compared with a corresponding fertility of 0.660 for homogeneous native-born white marriages and of 0.871 for homogeneous Negro marriages.[6] While they were considerably less fertile than Negro marriages, the mixed unions showed significantly higher fertility than native-born white marriages.

However, if Bresler's findings are physiologically valid, the conclusion follows that urbanization expands the breeding population, that this introduces the probability of greater ancestral heterogeneity, and that the latter is in turn associated with increasing fetal loss and decreasing fertility.

[4] Jack B. Bresler, " Outcrossings in Caucasians and Fetal Loss," *Social Biology, 17* 1970, pp. 17-25. Republished in *Genetics and Society* (edited by Jack B. Bresler) Addison-Wesley Publishing Company, Reading, Mass., 1973, pp. 200-213.

[5] Jack B. Bresler, " The relationship between the fertility patterns of the F1 generation and the number of countries of birth represented in the P1 generation," *American Journal of Physical Anthropology, 20*: pp. 509-513.

[6] U.S. Department of Commerce, Bureau of the Census, *United States Census of Population 1960*: *Women by Children under 5 Years Old*, Table 26, p. 49.



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The inverse correlation between fertility and intelligence has alarmed Western thinkers for over a century.

" Thus," wrote Charles Darwin in *The Descent of Man* (1871),[7] " the weak members of civilized societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but, excepting in the case of man himself, hardly anyone is so ignorant as to allow his worst animals to breed."

Half a century before Darwin expressed these thoughts, Thomas Jefferson approached the emotionally charged issue of eugenics from the opposite, or positive, standpoint. In a letter to his old friend, revolutionary comrade in arms and political rival, John Adams, he wrote that " there is a natural aristocracy among men," based on " talent and virtue," and that this natural aristocracy is " the most precious gift of nature, for the instruction, the trusts, and government of society." He added that the natural *aristoi* were under moral obligation to outbreed what he called " the common rubbish " and suggested that this might best be achieved by their having harems. He recognised, however, that the democratic spirit might rise in arms against polygamous privileges for the morally and mentally superior élite.[8]

The development of increasingly effective birth control techniques gave new impetus to the inverse correlation between I.Q. and fertility. The intelligent, the educated and the well-informed were the first to learn about new contraceptive or abortive techniques, the first to avail themselves of them, and the first to apply them systematically, effectively and intelligently.

As early as 1934, the distinguished historian, Charles Beard, perceived the dire implications of the trend towards sterility among the intelligent.

[7] Charles Darwin, *The Descent of Man*, 1871, p. 501.

[8] Thomas Jefferson to John Adams, October 28, 1813. Jefferson probably practiced his eugenic theories clandestinely with his quadroon slave, Sally Hemings, by whom he may have fathered five children. Hagiographic biographers of the Monticello genius angrily deny the story, probably because it does violence to their prejudices and preconceptions. The conclusive evidence, to my mind, is that during Sally Hemings' reproductive years, she and Jefferson were in different localities about half the time, whereas nine months before each of her five confinements, they were always in the same place. The probability of this occurring by chance is $(1/2)^5$ or 1 out of 32.



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" The most intelligent individuals, on the average, breed least," he wrote,[9] " and do not breed enough to keep their numbers constant. Unless new incentives are discovered to induce them to breed, they will soon not be sufficiently numerous to supply the intelligence needed for maintaining a highly technical and elaborate system—meanwhile, we must expect that each generation will be congenitally stupider than its predecessor. This is a grave prospect."

" I am unhappy that the pool of human germ plasm, which determines the nature of the human race, is deteriorating," Nobel Laureate Linus Pauling wrote in 1959.[10] Four years later, Sir Julian Huxley observed[11] that " the general quality of the world's population is not very high, is beginning to deteriorate, and should and could be improved."

In the passages just quoted, Pauling and Huxley were primarily concerned with the accumulation of mutations detrimental to human species survival. Hermann J. Muller, the 1946 Nobel Laureate in Medicine and Physiology, considered the negative selective effect of birth control even more ominous.

" Is it not true today, when birth control is available," Muller asked,[12] " that those persons are likely to have the largest retinue of children, whether legitimate or otherwise, who are most lacking in perspective, or are dominated by superstitious taboos, or are unduly egotistical, or heedless to others' needs, or shiftless and bungling in techniques? These considerations raise the possibility that a much faster acting and more serious cause of a genetic deterioration than the accumulation of detrimental mutations occurring in the wake of relaxed selection, is an actual reversal of selection in regard to those psychological traits that are of the highest social importance."

In an important 1963 article, Carl Jay Bajema published evidence that intelligence is positively correlated with fertility, although to a slight extent, in a U.S. white population. Fertility shortfalls among the highly intelligent, Bajema found, were somewhat more than offset by the sterility of the mentally deficient,

[9] Charles Beard, *Whither Mankind,* Longman's, Green and Company, London, 1934, p. 80. Quoted by Robert Klark Graham, *The Future of Man,* Christopher Publishing House, North Quincy, 1970, p. 93.

[10] Linus Pauling, " Molecular Disease," *American Journal of Orthopsychiatry,* Vol. XXIX, No. 4, 1959, p. 684.

[11] " The Future of Man—Evolutionary Aspects " in *Man and His Future* (edited by G. Wolstenholme), Little, Brown and Company, Boston, 1963, p. 17.

[12] Hermann J. Muller, " Should We Weaken or Strengthen Our Genetic Heritage? ", *Daedalus,* Summer 1961, p. 446.



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caused by genetical incapacity, inability to find mates, institutionalization and other factors.[13]

However, Arthur R. Jensen pointed out in a pathbreaking article in the *Harvard Educational Review* that the Bajema data derive from a sample which is not representative of the American population. It is composed almost entirely of native-born Whites, reflects pre-Second World War natality trends primarily because of its age composition and is preponderantly Protestant, urbanized and well educated.

The correlation between Negro fertility and educational level is strongly negative. Jensen[14] cited 1960 Census data to show that Negro women 35 to 44, married to unskilled laborers, averaged 4.7 children (as against 3.8 for similarly situated non-Negro women), whereas Negro wives of professionals averaged only 1.9 children (as against 2.4 for similarly circumstanced whites.)

If birth control has thus far tended to decrease the fertility of the most intelligent and best educated elements in the population, it does not necessarily follow that this will continue to be the case in future. We may in fact be witnessing a cultural lag phenomenon. As contraceptive knowledge becomes more general among the poor, the undereducated and the non-white components of the American population, its incremental impact will presumably be greatest among precisely those groups.

Data on the spread of contraceptive practices suggests that they will soon be in general use among all classes, races and religious denominations in America. An expansion of birth control education and the development of more effective, cheap and convenient contraceptives will predictably reduce the rate of contraceptive failure. The implication is that unwanted pregnancies will soon become exceptional in the United States. If so, actual family size and desired family size will tend to coincide. Surveys of the number of children wanted in different classes and educational categories will then provide the best clue to demographic projection.

### Actual vs. Wanted Pregnancies

In 1965, the Office of Population Research at Princeton University sponsored a National Fertility Study, based on interviews with a stratified sample of 5600 American married women. Directed by Professor Norman B. Ryder of Princeton and the distinguished population expert, Dr Charles F. Westoff, this study is the most

[13] Carl Jay Bajema, "Estimation of the Direction and Intensity of Natural Selection in Relation to Human Intelligence," *Eugenics Quarterly*, Vol. 10, No. 4, 1963, pp. 175-187.

[14] Arthur R. Jensen, "How Much Can We Boost I.Q. and Scholastic Achievement?", *Harvard Educational Review*, Vol. 39, No. 1, Winter 1969. pp. 93-95.



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comprehensive survey of the reproductive and contraceptive habits of American women ever attempted.[15]

From a eugenic standpoint, the most important aspect of the National Fertility Study is the relationship between desired and actual number of children by race, class and educational level.

Perhaps the most astonishing conclusion concerning ethnic differences in fertility patterns is that Negro women want on average only 2.6 children, as against 2.7 children for white women. Since the expected number of children was 4.0 for Blacks and only 3.3 for Whites, it follows that the greater Negro fertility was entirely due to the fact that they produced an average of 1.4 unwanted children, as against 0.6 unwanted white children.

If the sample is representative, if the responses were truthful and if the desired number of children remains substantially constant, then the implication is that development and general availability of sure and foolproof contraceptive devices will reduce Negro birth rates to slightly below the white level. Since Negro I.Q. averages one standard deviation, or about 16 points, below white I.Q., the elimination of unwanted births will significantly diminish the inverse relationship between fertility and intelligence in the United States.

The number of children white married women wanted was not significantly correlated with either educational level or family income. White female high school dropouts wanted an average of 2.8 children, the same number that white female college graduates wanted[16].

Desired number of children on the basis of family income ranged between 2.6 for those making $10,000 to $15,000 to 2.9 for two groups earning less than $5,000. The relationship between income and desired fertility was neither consistent nor indicative of a steeply sloped line of regression. Finally, no significant association was found between number of children wanted and past or present farm residence.

Turning to expected number of children, strong inverse correlations were revealed between fertility and both education and income. White women high school dropouts expected 4.1 children on average against 2.3 children expected by white female college graduates. White families earning less than $3,000 expected 3.9

[15] The 1970 follow-up survey is more comprehensive, but its main findings have not as yet been made public.

[16] To be sure, white women with only an elementary education had significantly higher fertility targets (3.2 children), but this group comprises only about 12 per cent of American women aged 15 to 44. Moreover, since a greater proportion of American women enter high school and college every year, the lowest educational group is overweighted with older women and thus reflects older and higher natality objectives.



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children; white families earning over $15,000 expected 3.0 children.

The data suggest that the negative correlations found between white fertility and both education and income are almost wholly caused by unwanted pregnancies due to improper or incompetent use of contraceptive devices. Effective family planning, according to this data, would then almost entirely obliterate these inverse relationships.

The situation among Blacks was different. Almost all groups of black women wanted fewer children than their white counterparts. Negro college graduates wanted only 1.9 children (as against 2.8 children for white college graduates). Negro high school dropouts wanted 2.6 children, as compared with 2.8 for their white counterparts. In terms of income, the poorest Blacks wanted 3.1 children, the richest only 2.0 children.

The data show a fairly strong inverse correlation between Negro fertility targets on the one hand, and education and income, on the other. Nevertheless, the main dysgenic force is unwanted pregnancies. Some 52 per cent of the most recent pregnancies among Blacks were unwanted, as against 30 per cent in the case of the white sample. The gap between expected and wanted births was greatest among those Negroes with least education and income. Accordingly, more effective family planning should again operate to sharply reduce the degree of dysgenic fertility.

The survey showed high contraceptive failure rates among Blacks. Only 49 per cent of Negro women under 45 (as against 57 per cent of white women) used contraceptives. Fewer Negroes used the Pill; more relied on condoms; six times as many Blacks as Whites depended on the rhythm method. The higher rate of contraceptive failure among Negroes was not associated with greater frequency of sexual intercourse. In fact, the black couples in the survey engaged in coitus only 6.3 times a month on average as against 6.8 times monthly for the white couples.

By 1970, these differences had largely disappeared. The percentage of white couples who had resorted to sterilization for contraceptive purposes increased from 11.7 per cent in 1965 to 15.8 per cent in 1970. The corresponding sterilization percentages for black couples were 14.9 per cent and 20.4 per cent. The percentage of Negro women using the Pill rose from 21.7 per cent to 37.4 per cent, or three points higher than the corresponding 1970 percentage of white married women on the Pill. Population expert Westoff[17] concluded:

> This high level of protection is being experienced by both Blacks and Whites and fairly uniformly by couples of widely

[17] Charles F. Westoff, "The Modernization of U.S. Contraceptive Practice," *Family Planning Perspectives*, Vol. 4, No. 3, July 1972, p. 12.



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varying educational levels. Since educational attainment is a measure of socioeconomic status which is closely related to income, the data for 1970 would seem to indicate that low-income couples have almost caught up to the level of contraceptive protection experienced by higher income couples. This is probably in substantial part due to the efforts of public and private family planning programs.

Marked differences were found between Catholics and non-Catholics. A 1957 U.S. Census sample survey found that Catholic women aged 40-49 averaged 2.6 children as compared with 2.4 children for Protestant and 1.8 children for Jewish women. (More recent data are not available because the sample survey incurred the protests of minority pressure organizations and had to be discontinued.) The 1965 National Fertility Survey disclosed that Catholics expected 3.9 children, Protestants 3.0 and Jews 2.9. The gap between Protestants and Jews seemed to be narrowing.

The higher fertility of Catholic women was due more to differences in family objectives than to differences in rates of contraceptive failure. Moreover, among Catholic women, fertility was positively associated with education, though in an irregular fashion. Catholic high school dropouts wanted an average of 3.0 children; high school graduates wanted 3.1; college incompletes wanted 3.0; while college graduates wanted 4.0.

If these targets remain substantially as they were reported in 1965, Catholics will constitute a continuously increasing proportion of the American college bred and hence of the American intellectual and leadership élite. Moreover, continued displacement of non-Catholics by Catholics at the college level would eventually change the negative association between fertility and education into a positive one.

## U.S. Census Data on Fertility

In recent years, the American birth rate has been falling consistently and rather drastically. Moreover, the total number of births expected by married women has also been declining. American wives aged 18 to 24 expected an average of 2.3 births, including children already born to them, in 1972. Since women who marry young have more children than those who marry late or never, there is a presumption that the average fertility of all American women in this age cohort will be lower. Census statisticians estimate that the shortfall may be about 0.2 children per woman, which would place the U.S. birth rate for those women



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who will provide the greater part of American births in the next few years at or near replacement level fertility.[18]

The 1972 study shows that the number of children expected by Negro wives is more than the number expected by white wives, but that the gap is narrowing significantly. Thus, Negro wives who were 30 to 34 years old in 1972 expected 32 per cent more children than white wives of the same age bracket; Negro wives aged 25 to 29 expected 17 per cent more children than their white counterparts, while Negro wives aged 18 to 24 expected only 7 per cent more children than white wives in the same age category. It is worth noting that "expected number of children" is not the same as "desired number of children." The first category allows for contraceptive failures, both those that have already occurred and those which can reasonably be anticipated in the future.

TABLE 1

*Total births expected per* 1000 *non-institutionalized wives* 18 *to* 39 *years old by age and race in* 1972

| *Age group* | *White wives* | *Negro wives* | *Negro index (White=100)* |
|---|---|---|---|
| 18-24 | 2243 | 2398 | 107 |
| 25-29 | 2420 | 2830 | 117 |
| 30-34 | 2842 | 3749 | 132 |
| 35-39 | 3155 | 3986 | 126 |

The indications are that both the Negro and the white birth rates are approaching replacement level fertility, that is to say, the fertility level required for the population eventually to reach zero growth on the basis of projected death rates and no immigration or emigration. Should the decline in natality continue, the U.S. population will nevertheless continue to grow because of the abnormally high concentration of people in the most fertile age-brackets, but, once this effect wears off, population will decline.

Analysis of total expected births by educational level shows that the traditional inverse correlation between fertility and schooling continues to exist. However, the gap between total expected number of births by the well-educated and the badly-educated has been reduced by more than half. This is shown clearly in Table 2.

[18] Bureau of the Census, U.S. Department of Commerce, *Current Population Reports, Population Characteristics, Birth Expectations and Fertility: June 1972*, Series P-20, No. 240, September 1972. The reason to assume that the shortfall in natality will be about 0.2 children is that wives who were 18 to 24 years old in 1960 reported an average expectation of 3.1 children, but it now appears that they will bear only 2.9 children on average.



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TABLE 2

*Total births expected per 1000 non-institutionalized wives aged 18 to 39, by educational level in 1972*

| *Age group* | *Not high school graduates* | *High school graduates* | *One or more years of college* |
|---|---|---|---|
| 18-24 | 2460 | 2208 | 2175 |
| 25-29 | 2964 | 2407 | 2195 |
| 30-34 | 3630 | 2771 | 2469 |
| 35-39 | 3669 | 3130 | 2812 |
| | *Index figures: College group=100* | | |
| 18-24 | 113 | 102 | 100 |
| 25-29 | 135 | 110 | 100 |
| 30-34 | 147 | 112 | 100 |
| 35-39 | 131 | 111 | 100 |

For the oldest group of wives studied, those born in 1933 to 1939, those with less than a completed high-school education expected to be from 31 per cent to 47 per cent more fertile than those with some college education. For the wives born in 1933 to 1937, the least educated had 31 per cent greater expected fertility than the best educated. But for those born between 1948 and 1954, the least educated expected to be only 13 per cent more prolific than the best educated. Comparing those with some college and those with high-school diplomas only, the fertility differential in favor of the latter was about 10 per cent in the earlier periods and only 2 per cent for the youngest group of wives.

Thus, Bureau of the Census data are generally in conformity with the National Fertility Study findings. The indications are that contraceptive techniques will continuously improve and that the use of contraception will continue to spread among all sectors of the population. As this occurs, actual family size will tend to coincide with desired family size, that is to say, unwanted births will become the exception. Assuming that desired family size will continue to be approximately the same for Negroes and Whites and assuming that the inverse association between desired number of children and both income and education will continue to diminish, we can anticipate that the preponderant impact of birth control will be on Negroes, people with below-average incomes and people with below-average education.

If they continue to operate, these trends should bring about zero population growth in the United States as soon as the abnormally heavy concentration of population in the maximum-fertility age groups disappears. They can be expected, if they continue, to eliminate entirely the inverse correlations between fertility, on the one hand, and education and income, on the other, which have caused such deep concern to geneticists, anthropologists and social scientists concerned with man's future.



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However, these developments will not compensate for the genetic deterioration in respect to inherited intelligence which has already occurred during the many generations in which the less intelligent sectors of the population outbred the more intelligent ones. Nor will they compensate for the continuous deterioration caused by mutations, over 99 per cent of which are believed to be detrimental to human health, intelligence or wellbeing.

The significance of these American trends is that they are likely to be replicated in other advanced countries and hopefully to spread in time to the more backward and undeveloped lands. If this cultural diffusion should prove rapid, the havoc caused by excessive reproduction in the latter areas will be minimized, but still massive and, in many areas, calamitous. If, as seems probable, the diffusion will be painfully slow, the prospect is that the productivity and wealth of the technologically advanced infertile nations will continue to increase, whereas that of the technologically backward and prolific peoples will actually decline. This suggests a polarization of mankind and a trend towards greater and greater concentration of wealth in relation, not to class, but to nationality.

A situation peculiar to the United States, but one which may have its analogies elsewhere, is the difference between black and white fertility patterns. That American Negroes desired fewer children than American Whites in 1965 has already been pointed out. We have also shown that desired number of children is only slightly and erratically associated with economic class in the white population, whereas there is a sharp negative association between the two variables in the black population. After pointing out that "the poverty rate for families with five or six children is $3\frac{1}{2}$ times that for families with one or two children," Jensen[19] commented: "That these figures have some relationship to intellectual ability is seen in the fact that three out of four Negroes failing the Armed Forces Qualification Test come from families of four or more children." The most ominous implication of this accentuated inverse relationship between class and fertility (and presumptively also between intelligence and fertility) in the American Negro population is a widening I.Q. gap between the two races. It would be interesting to know whether similar trends operate among such minority groups as the Pakistanis, Indians, Maltese and West Indians in Great Britain and the Algerians in France.

## The Need for Improved Human Intelligence

Advocates of zero population growth have sometimes failed to recognize that control of human fertility has a qualitative as

[19] Arthur R. Jensen, *op. cit.*, p. 95.



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well as a quantitative dimension. Because the world is already overpopulated, it is inferred that everyone has a duty to practise reproductive restraint. Under the influence of egalitarian ideology, some ZPG advocates urge that birth control be imposed equally on all human beings regardless of differences in their genetic potential. They sometimes go even further and urge that the richer nations, and particularly their most opulent and successful citizens, have a greater moral obligation than mankind as a whole to limit their numbers. Since they are richer, it is argued, these privileged people consume far more natural resources per capita than the world average and hence inflict more ecological damage to the biosphere.

In the United States, the zero population growth movement has found most supporters among college students, teachers and other professionals. Of 341 ZPG groups listed in a June 1972 volume, 73 could be identified by title as college and university chapters and at least 12 as high school chapters.[20] Starting as primarily a California university movement, ZPG at first advanced the slogan "Stop at Two." This has been at least partially replaced by the more drastic commandment, "Have One, Adopt One."

Indifference to the possible effects of their recommendations on the human gene pool in terms of intelligence is characteristic of some ZPG advocates. Thus, Jim Bouton recommends that parents be denied Federal income tax exemptions for their natural children and that they be taxed one-tenth their income for each third and subsequent child. However, they would be given a tax deduction of $2,000 per annum for every adopted child and $4,000 per annum if the adopted child is non-white.[21]

These and similar financial proposals are designed less to restrain reproduction than to increase the fertility of the poorest elements in the American population and decrease that of the middle class. Brought up in wealthy homes, the adopted children for whom bonuses are to be paid would presumably cause as much pollution as the unborn natural children whom they replace. On average, however, they would presumably contribute less to the science, technology and social organization needed to bring pollution under human control. The reasons for asserting this are the strong positive correlation between economic class and I.Q. and between income and I.Q. plus the fact that intelligence differences are mainly genetic in origin.

In the U.S., the average I.Q. difference between Whites and Blacks is about one standard deviation, or 16 points; that

[20] Paul J. Gillette, *The Vasectomy Information Manual,* Outerbridge and Lazarde, New York, 1972, pp. 180-199.

[21] Foreword to Paul J. Gillette, *op. cit.,* p. 21.



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between professionals and unskilled laborers is nearer two standard deviations. Thus, the proposed reproductive shift from middle-class whites to lower-class black children would cause a substantial decline in the number of highly gifted children born.[22]

Paul R. and Anne H. Ehrlich, two gifted young Stanford University anthropologists, urge that parents be denied tax exemptions for their third and subsequent children and that adoption be subsidised.[23] These proposals would have similar effects to those advocated by Bouton. The impact on total U.S. population growth would be minimal since the classes penalized already have low and declining reproduction rates. What the measures would accomplish is partial sterilization of the American middle class, including under that rubric skilled and semi-skilled workers. The very rich would not be influenced by the proposed changes in the tax law. The poor would not be dissuaded from rampant and exuberant reproduction. Under the Ehrlichs' proposal, they would get a $4000 tax exemption for their first and second children which would automatically place them in the category of non-taxpayers. Hence, the threat that they would be denied further exemptions for additional children would hold no terrors.

The Ehrlichs also outline such proposals as compulsory abortion for all unmarried mothers and the sterilization of entire populations by chemical treatment of water, air and basic foodstuffs. They show little visible concern with these encroachments on what are generally considered fundamental human freedoms. Nor are they noticeably disturbed at educational penalties for large families which would further widen the opportunity gap between rich and poor in the United States.

Perhaps the most rapidly growing form of contraception in the United States at present is sterilization through tubal ligation for women and vasectomy for men. Writing in October 1972, population experts Harriet B. Presser and Larry L. Bumpass[24] observed: "More than one in six U.S. couples who intend no more children have already had contraceptive sterilizations, and an additional 47 per cent of wives say they or their husbands are considering the operation."

There is some ambiguity about the impact of sterilization by economic class and educational level. Both among Whites and

[22] Sir Julian Huxley estimated that a decline of 1½ points in average I.Q. will reduce the number of highly gifted people—I.Q. of 160 or better—by one-third. "Eugenics in Evolutionary Perspective," *Perspectives in Biology and Medicine,* Vol. VI, No. 2. Winter 1963, pp. 165-166.

[23] Paul R. Ehrlich and Anne H. Ehrlich, *Population, Resources, Environment,* Freeman, San Francisco, 1970, pp. 252-257.

[24] Harriet B. Presser and Larry L. Bumpass, "The Acceptibility of Contraceptive Sterilization among U.S. Couples: 1970," *Family Planning Perspectives,* Vol. 4, No. 4, October 1972, p. 25.



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Blacks, there is a marked inverse correlation between resort to tubal ligation and educational level. For both races combined, the least educated group resorted to ligation more than three times as frequently as the college graduates.

In the case of vasectomy, the situation is reversed. Among nonsterile white wives who wished no more children, 8 per cent of those with least education had vasectomized husbands. Of college graduates, 10 per cent had vasectomized husbands. Among Negroes, vasectomy is infrequent, the range for nonsterile couples wishing no more children being from 1 per cent for the least educated to 4 per cent in the case of college graduates. The greater prevalence of sterilization among Blacks than Whites is due to the much higher ligation rates among the former. Black ligation frequency correlates inversely with education.

Propaganda in favor of vasectomy by such enthusiasts as Jim Bouton and Dr Paul J. Gillete has apparently had significant impact among the college bred. Doctors who perform this operation have informed the writer that they are dismayed at the proportion of professional men who apply. In a local group of Mensa, the high-I.Q. society, two members out of less than 50 have, to the writer's knowledge, had vasectomies and a third required her lover to do so.

Vasectomy is generally irreversible in the sense that the man will no longer be able to impregnate women successfully. Recent articles in American medical journals by H. J. Roberts, M.D., among others, have presented evidence that vasectomy damages the male immunity system and is significantly correlated with a variety of pathological conditions.

The propositon that the richest and most successful strata in the developed nations should bear the brunt of demographic restriction because they cause most ecological damage seems untenable. The reasoning is at fault because it fails to consider the fact that there are two sides to the equation. The control and minimization of ecological damage is almost exclusively the work of men with the intelligence and education to discover new scientific and technological solutions. Thus, it is argued that the average American consumes 44 times as much in terms of resources as the average Asian Indian. Yet it would be also well to recall that, according to Gilfillan, he is several thousand times as prolific in inventions.

The problem-solvers are concentrated in the upper and middle classes of the developed nations. They are usually rich because open societies tend to reward intelligence. They are members of the developed societies by birth or adoption because they alone can offer the academic, scientific, organizational and financial preconditions for scientific achievement.



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Thus, the brilliant Indian or Chinese physicist, concerned with pollution control, will often migrate to Europe-U.S. which offers him superior creative opportunity. If successful, he becomes part of that ecologically spendthrift Western creative élite that some of the ZPG enthusiasts seem so intent upon sterilizing.

Current propaganda among the professional classes of the rich nations for zero population growth will, if successful, diminish the innate mental resources of mankind. These are both in short supply and essential to the rational solution of ecological problems. The effort to curb further the fertility of the creative element is socially harmful.

From an evolutionary standpoint, the soundest, non-religious foundation for ethics would seem to be the species survival and development of *Homo sapiens*. Since the crucial evolutionary process which gave man dominance over other fauna was the development of his intelligence, the genetic improvement of human brain must become a moral imperative. In the past human genetic advance has involved superior differential reproduction and/or survival by the more intelligent individuals of the species. Today, the wasteful and cruel processes of natural selection can be replaced by population planning. This implies that controls or persuasion be applied to adjust aggregate human numbers to available resources. It also implies that the brighter strains be given reproductive advantage.

Ecologists and conservationists are, I believe, on sound ground when they voice dismay at the spread of pollution, point to world overpopulation as one of its prime causes, and add that Euramerican man is destroying the world's heritage of non-renewable resources at a reckless and unjustifiable rate. The solution to this problem, however, would seem to be the direct control of man-made ecological damage, of wasteful misuse of scarce resources and of conspicuous consumption through the state's power to tax, to legislate and to enjoin.

I am not utopian enough to imagine that the politicians who govern our egalitarian society will support demographic policies designed to stimulate reproduction by the most intelligent, the most creative and the most gifted. But it should be possible to convince intelligent people that their duty to society is not to condemn their lines to biological extinction, but rather to produce as many children as they can support.



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# Professor Henry E. Garrett: 1894-1973

Dr Henry E. Garrett, whose career in the field of psychology as teacher, author, lecturer and government consultant spanned more than 50 years, died on the 26th of June after a short illness at Martha Jefferson Hospital in Charlottesville, Virginia.

Born in Virginia in 1894, he graduated from the University of Richmond in 1915 with a B.A. degree. Dr Garrett completed his graduate studies at Columbia University, receiving his M.A. in 1921 and his Ph.D. in 1923. He was appointed Psychology Instructor at Columbia in 1923. For the next 30 years he served as a member of the Columbia faculty. During his long tenure, Dr Garrett was Executive Head of the Department of Psychology for 15 years. He served as Assistant Professor from 1926 to 1935, when he became Associate Professor. In 1942 Dr Garrett was appointed Professor and Chairman of Columbia's Psychology Department. He retired in 1956 as Professor Emeritus and became Visiting Professor of Psychology at the University of Virginia School of Education.

Throughout his long career Dr Garrett wrote eight books and numerous articles dealing with methods, experiments and problems in the field of psychology and psychometrics. His first book, *Statistics in Psychology and Education* (1926), is now in its fifth edition and is still used as a college textbook. Another book that brought Dr Garrett widespread academic recognition was his *Great Experiments in Psychology*, a historical survey of differential and experimental psychology. In addition to his books, he wrote more than 50 articles and monographs. Dr Garrett was also General Editor of the *American Psychological Series* and a member of the Editorial Board of *Psychometrika*.

From 1937 to 1943 he was a member of the Division of Psychology and Anthropology of the National Research Council and, in 1940, vice-chairman. He also served as Consultant to the Secretary of War from 1940 to 1944. Dr Garrett's reputation as one of the country's leading authorities in the field of psychology and psychometrics made him the choice of the American Psychological Association for its President in 1946. He served as President of the Eastern Psychological Association in 1944 and President of the Psychometric Society in 1943. For his work in systematizing intelligence testing, Dr Garrett was awarded a D.Sc. by the University of Richmond in 1954.

In the post-Second World War period Dr Garrett became concerned with the problems of race and race relations in the



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United States of America. At the time a determined effort was being undertaken by a variety of organizations to present social science material of dubious scientific validity (see Dr Ernest van den Haag's "Social Science Testimony in the Desegregation Cases," I.A.A.E.E. Reprint No. 10) to the American courts in order to destroy the racially separate school systems of the Southern States of America. The culmination of this effort was the 1954 U.S. Supreme Court decision striking down racially separate public schools.

Professor Garrett believed that the differences between U.S. Whites and U.S. Negroes in ability and achievement, in emotion and temperament were of such a magnitude as to require separate schools with different curricula adapted to the need and nature of each race. The deterioration in academic performance and disciplinary standards — *i.e.*, in the quality of life and education — in the schools of the large urban areas of America as a direct consequence of compulsory racial integration has only served to confirm the correctness of Dr Garrett's views. Professor Garrett testified for the State of Virginia in defense of racially separate schools in the original set of cases involved in the 1954 decision. He also appeared as a witness in subsequent court cases, attempting to reverse or modify the 1954 *Brown* decision.

Following his retirement from Columbia University in 1956, Professor Garrett devoted much of his time to work and study in the fields of race and race relations. During this period it became increasingly obvious that many professional and popular journals in the United States had become closed to all but the "assimilationist" and "equalist" viewpoints in these critical areas. Feeling the need for a new interdisciplinary and international journal to provide a forum for objective scientific research and analysis of race and race relations, Dr Garrett, together with Professor R. Ruggles Gates and Colonel Robert Gayre, founded *The Mankind Quarterly* in 1960. He was a frequent contributor of articles and reviews to the journal. Professor Garrett was always available for advice and support to students of race science. He will be greatly missed by those following his work and tradition.

DONALD A. SWAN



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# Brain Weight of the Danes

## A Review*

By DONALD A. SWAN

The most outstanding physical attribute of Man is the great size of his brain.[1] Natural selection has brought about the evolutionary trend toward increased brain size because "brain power confers enormous adaptive advantages on its possessors." Certainly, there is an observable increase in mean cranial capacity as we progress from one evolutionary grade to the next. Table 1

TABLE 1

*Mean hominid cranial capacities in cubic centimetres*

(Saller, 1959)

| *Hominid group* | *Group mean cranial capacity* | *Range of cranial capacity* |
|---|---|---|
| 1. Australopithecines* | 464 | 428 - 530 |
| 2. Pithecanthropines | 1056 | 915 - 1225 |
| 3. European Early *Sapiens* (Neanderthal Transition Group) | 1371 | 1200 - 1550 |
| 4. European Neanderthals ("Classic" Neanderthals) | 1521 | 1350 - 1641 |
| 5. European Upper Palaeolithic | 1527 | 1452 - 1608 |

* From R. L. Holloway, "New Endocranial Values for the Australopithecines," *Nature*, Vol. 227, No. 5254, July 11 1970, pp. 199-200.

presents the mean cranial capacities for five different hominid fossil series listed by Karl Saller and Ralph Holloway.[2]

The selective forces governing human evolution and raciation, however, have operated in different directions and at different rates of speed on the different continents. Carleton Coon, for example, observes that "human evolution proceeded during the latter part of the Pleistocene at an accelerated pace, particularly among Caucasoids and Mongoloids of the Palaearctic region."[3] Consequently, the living races of man who are the end products of these diverse evolutionary forces differ in brain size as well

* H. Pakkenberg and J. Voigt, "Brain Weight of the Danes: A Forensic Material," *Acta Anatomica*, Vol. 56, No. 4, 1964, pp. 297-307.

[1] E. A. Hooton, *Up From the Ape*, 1946, p. 141.

[2] Karl Saller, *Lehrbuch der Anthropologie*, Vol. II, 1959, p. 1215, and Ralph Holloway, "New Endocranial Values for the Autsralopithecines," *Nature*, Vol. 227, No. 5254, July 11, 1970, pp. 199-200.

[3] Carleton S. Coon, "Race and Ecology in Man," *Cold Spring Harbor Symposia on Quantitative Biology*, Vol. XXIV, 1959, pp. 150-160.



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as in physical and behavioral traits. This is most clearly demonstrated by comparative studies of the cranial capacities of various races and peoples.

The most comprehensive study of the relation between race and cranial capacity is that of Wilfrid D. Hambly,[4] who was Curator of African Ethnology at the Chicago Natural History Museum. Hambly's results, which he described as giving "an accurate summary of all we know of the racial differences" in average measured cranial capacities, are presented in Table 2.

TABLE 2

*Mean racial cranial capacities in cubic centimetres of adult males*

(Hambly, 1947)

| *Racial group* | *Average measured cranial capacity* |
|---|---|
| 1. Europeans | 1488 |
| 2. Old English | 1472 |
| 3. Miscellaneous Mongoloids | 1465 |
| 4. American Indian and Eskimo | 1460 |
| 5. Polynesian | 1451 |
| 6. Fijians and Loyalty Islanders | 1439 |
| 7. African Negroes | 1346 |
| 8. Melanesians | 1345 |
| 9. Hindu and Tamil | 1335 |
| 10. Melanesians (except Fijians and Loyalty Islanders) | 1323 |
| 11. Australian Aborigines | 1294 |
| 12. Tasmanians | 1256 |

As can be seen from the table "there are two main categories of capacities." The high capacity group (1400-1500 c.c.) consists of "Europeans, Mongoloids, American Indians and Polynesians." The low capacity group (1300-1400 c.c.) comprises "Negroes, Melanesians, Hindus, Tamils, Australian aborigines and Tasmanians."

In his encyclopedic *Lehrbuch der Anthropologie*, Karl Saller also reviewed and tabulated the extensive data on cranial capacities contained in the anthropological literature. He noted that "only a portion of mankind attains the high cranial capacity values which are characteristic of most European groups" (p. 1210). With regard to specific numerical values, Dr Saller concluded that "the mean cranial capacity of the European groups must be established at about 1500 c.c. for males and 1300 c.c. for females. . . . The high-culture peoples of East Asia, the Oceanic

[4] Wilfrid D. Hambly, "Cranial Capacities, A Study in Methods," *Fieldiana-Anthropology*, Vol. 36, No. 3, February 4, 1947, pp. 25-73.



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groups and the American Indians come closest to the European value. Far below them stand the pronouncedly oligencephalic Australian aborigines and the small Vedda and Andaman peoples" (p. 1212).

Hence, it can be concluded that the values of the cranial capacity of the major races of man are well-established magnitudes. However, when we turn from the study of cranial capacity to direct weighing of the brain itself, we find less certain data available. Pakkenberg and Voigt examined the literature on the subject of brain weight and observed that "considerable variations are in fact found to exist in the material published." Some of the major studies reporting values for the weight of the human brain are listed by the authors in Table 3.

TABLE 3

*Mean brain weight in grams according to race and sex*

(H. Pakkenberg and J. Voigt, 1964)

| *Author* | *No. of brains* | *Composition of the material* | *Mean brain weight Male* | *Female* |
|---|---|---|---|---|
| Davis (1869) | 762 | Europeans | 1367 | 1204 |
| | | Asiatics | 1304 | 1194 |
| | | Africans | 1293 | 1211 |
| | | Amerindians | 1308 | 1187 |
| | | Australian Aborigines | 1214 | 1111 |
| | | Oceanians | 1319 | 1219 |
| Bischoff (1881) | 906 | Europeans | 1362 | 1219 |
| Retzius (1900) | 700 | Swedes | 1399 | 1248 |
| Matiegka (1902) | 416 | Europeans—Pathological Institute | 1347 | 1204 |
| | 581 | Europeans—Institute of Forensic Medicine | 1450 | 1306 |
| Marchand (1902) | 1169 | Europeans | 1400 | 1275 |
| Vint (1934) | 389 | African Negroes | 1276 | — |
| Shibata (1936) | 153 | Koreans | 1370 | 1277 |
| Amano-Harasha (1936) | 1817 | Japanese | 1375 | 1244 |
| Appel and Appel (1942) | 2725 | American Whites | 1300 | — |
| Pakkenberg and Voigt (1964) | 1026 | Danes | 1440 | 1282 |

Most of the published brain weight series are derived from hospitals, including mental hospitals. Yet the weight of the human brain is affected by both age and cause of death. The series tabulated by Pakkenberg and Voigt in Table 3 generally indicate a mean brain weight in the range of 1350 to 1400 grams for European or white subjects — with two exceptions.

One of the exceptions is Appel and Appel's series of 2752 male American white brains, for which a much lower mean brain



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weight of 1300.98 grams was obtained.[5] However, the material for this series came from a mental hospital — St Elizabeth's Hospital of Washington, D.C. Appel and Appel noted that the patients whose brains were included in this series "were an especially selected group in that they were either mentally ill or suspected of being so." Furthermore, 672 of the brains were lesioned (mean brain weight = 1287.65 grams) and "most of the men whose deaths furnished the basis for this study died at advanced ages (mean age at death=60.29 years). Consequently, the value of 1300.98 grams listed by Appel and Appel can in no way be regarded as indicative of the mean brain weight of normal adult American males of the white race. The study of Appel and Appel does, however, provide some useful insights into the relation between brain weight, age, cause of death, and mental illness.

The other exception is Matiegka's series of 581 adult male brains from the Forensic Institute in Prague, Czechoslovakia, for which a higher mean brain weight of 1450 grams was obtained.[6] On the other hand, Dr Matiegka found the mean weight of a series of adult male brains obtained from the Pathological Institute in Prague to be more than 100 grams lower — *i.e.*, 1347 grams. Thus, it would appear that many of the published series understate the true value of the brain weight of normal American and European males of the white race, since the material was obtained from the selected populations of institutes of pathology and mental hospitals.

The authors of this study, Dr H. Pakkenberg, of the Laboratory of Neuropathology, and Dr J. Voigt, of the University Institute of Forensic Medicine in Copenhagen, Denmark, briefly reviewed the published literature on the weight of the human brain. They concluded that material from institutes of pathology and mental hospitals do not meet the optimum requirements of "sudden death without prior disease, weighing of the brain as soon as possible *post-mortem*, and a mode of death affecting the brain weight as little as possible." The authors suggest use of forensic material which "will include a number of brains from persons who have died suddenly (cardiac failure, trauma), and who had been in good health prior to this."

In an effort more accurately to determine the weight of the normal human brain, Dr Pakkenberg and Dr Voigt employed

[5] F. W. Appel and E. M. Appel, "Intracranial Variation in the Weight of the Human Brain," *Human Biology*, Vol. 14, 1942, pp. 48-68 and pp. 235-250.

[6] H. Matiegka, "Ueber das Hirngewichte, die Schädelkapacität, und die Kopfform, sowie deren Beziehungen zur psychischen Tätigkeit des Menschen," *Sitzungsberichte der Koniglichen bohmischen Gesellschaft der Wissenschaft Prag, Math. Naturwiss. Classe*, Vol. 20, 1902, pp. 1-75.



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brains weighed from bodies brought to the University Institute of Forensic Medicine in Copenhagen, Denmark. The material consisted of 1090 cases — 756 males and 325 females. The brain "was weighed immediately after entire removal (*i.e.*, the ventricular fluid was not removed). The meninges (arachnoid and pia) were not removed. Body weight and body length were also measured. The cause of death was known in all cases.

For the 1026 adult brains (*i.e.*, 19 years of age and over) in the series, Dr Pakkenberg and Dr Voigt found a mean weight of 1440 grams for the 724 males and 1282 grams for the 302 females. The distribution of mean brain weight according to age is presented in Table 4. The brain weight of both the males and the females "is seen to fall rather steadily with age." For the males the authors conclude that "there is a loss of weight of approximately 100 grams from the age of 25 years to the age of 70 years." The maximum weight of the brain is found "perhaps around the 20th year."

The cause of death also affects the weight of the brain. Dr

TABLE 4

*Distribution of mean brain weight in grams according to age in a Danish sample*

(H. Pakkenberg and J. Voigt, 1964)

| | Men | | Women | |
|---|---|---|---|---|
| *Age in years* | *No. of brains* | *Mean brain weight* | *No. of brains* | *Mean brain weight* |
| - 19 | 3 | 1713 | 1 | 1260 |
| 20 - 24 | 20 | 1548 | 13 | 1338 |
| 25 - 29 | 23 | 1503 | 10 | 1393 |
| 30 - 34 | 30 | 1514 | 14 | 1292 |
| 35 - 39 | 34 | 1479 | 20 | 1287 |
| 40 - 44 | 59 | 1477 | 27 | 1326 |
| 45 - 49 | 90 | 1473 | 28 | 1313 |
| 50 - 54 | 94 | 1436 | 29 | 1312 |
| 55 - 59 | 93 | 1439 | 28 | 1322 |
| 60 - 64 | 86 | 1408 | 30 | 1274 |
| 65 - 69 | 67 | 1401 | 28 | 1259 |
| 70 - 74 | 55 | 1405 | 27 | 1222 |
| 75 - 79 | 38 | 1378 | 33 | 1222 |
| 80 - 84 | 17 | 1298 | 12 | 1169 |
| 85 - 89 | 13 | 1393 | 1 | 1260 |
| 90 - 95 | 2 | 1425 | 1 | 1120 |
| Total | 724 | 1440 | 302 | 1282 |

Pakkenberg and Dr Voigt divided the causes of death into nine groups. For the male series higher than average brain weights were found for those who had died from hanging (7 cases with a



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mean of 1512 grams), poisoning (54 cases with a mean of 1489 grams), and shock (19 cases with a mean of 1480 grams). Lower than average brain weights were found for those who had died from brain diseases (24 cases with a mean of 1399 grams), head trauma (199 cases with a mean of 1412 grams), and general pathology (66 cases with a mean of 1413 grams).

The authors also investigated the relation between brain weight, body height, and body weight, by mean of linear regression analysis. They found that for both the male and female series "brain weight depends significantly on height, but not on body weight."

In their comments on the material presented in this study, Dr Pakkenberg and Dr Voigt note that their value for the brain weight of Danish subjects "lies very close to that obtained by Matiegka (1902) on the basis of his forensic material" derived from Czech subjects. On the basis of these two studies it appears that the average brain weight of normal, healthy, adult European or white subjects can be established at between 1440 and 1450 grams for men and between 1280 and 1305 grams for women.

The work of the authors is also of great use in providing reliable data for quantitative comparisons of the brain weight of the major races of man. Shibata,[7] for example, found the mean brain weight in a series of 153 Korean subjects to be 1369.5 grams for the 136 males and 1276.9 grams for the 17 females. The Korean brains were obtained from autopsies in the anatomical and pathological laboratories of the Keijyo Medical College in Korea. However, "the brains of those who died of such diseases as influence the brain weight were excluded from the study." According to Dr Shibata, the average brain weight listed in ten different studies of the Japanese ranged from 1348 to 1406 grams for the male subjects and from 1214 to 1261 grams for the female subjects. Thus, it would appear that the average brain weight of normal, healthy, adult East Asian or yellow subjects can be established at between 1350 and 1405 grams for men and between 1215 and 1275 grams for women.

Dr Vint[8] conducted a detailed investigation of the brain of the East African Negro. For a series of 389 East African Negroes (mostly Bantu), the author found a mean brain weight of 1276 grams. The brains were all of adult males "obtained at autopsies performed in the native hospitals of Nairobi (Kenya)." According to Dr Vint, "only normal brains were used, and no cases were included from the prisons or mental hospital." Hence, it would appear that the average brain weight of normal, healthy adult

[7] I. Shibata, "The Brain Weight of the Korean," *American Journal of Physical Anthropology*, Vol. 22, 1936, pp. 27-35.

[8] F. W. Vint, "The Brain of the Kenya Native," *Journal of Anatomy*, Vol. 68, 1934, pp. 216-223.



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East African or black subjects can be established at 1275 grams for men.

Since the American Negro population is basically of West African origin with some European or white admixture, one would expect to find a slightly higher mean brain weight for American Negroes. Dr Raymond Pearl[9] made a detailed biometrical analysis of white and Negro brain weights "collected in a series of over 400 autopsies made during the Civil War by Surgeon Ira Russell." The subjects from which the brain weight data were obtained "were enlisted soldiers (and probably mostly in their twenties) in the Union army. . . . The great majority died of pneumonia." Dr Pearl found a mean brain weight of 1470.6 grams for 24 white subjects, 1354.8 grams for 139 black subjects, and 1333.6 grams for 240 subjects of mixed blood. Dr Pearl noted the agreement of his results with those of Morton, Peacock, Duckworth, and Vint and concluded that "the Negro brain is, on the average, from 8 to 10 per cent lighter than the fairly comparable white brain."

Some students of the brain, noting the positive correlation between brain weight and body height in a particular sample, have contended that race differences in brain weight can be attributed to group differences in stature. Dr Pakkenberg and Dr Voigt contend that "the explanation for the lower brain weight of, for example, Koreans, Japanese and Australian Aborigines in comparison with Swedes, for example, is undoubtedly the difference in body build, and hardly the difference in race." Tobias even states that "no comparisons between the mean brain-size of different populations or races permit valid statements to be made on inter-racial differences, unless corrections have been made for differences in body height. On this basis alone, all comparisons between Negro and white brain-sizes to date are invalid."[10]

The brain weight - body height data, however, do not support the above assertions. Matiegka has reported a mean brain weight of 1450 grams for his series of Czech subjects, while Davis found the mean brain weight in his series of Australian Aborigines to be only 1214 grams. Yet Dr Saller lists the mean stature of Czech males at 166.4 cm. (Vol. II, p. 781) and that of aborigine males from central Australia at 167.0 cm. (Vol II, p. 784). Dr Pearl found large and statistically significant differences between the mean brain weight of American white and American Negro soldiers. Yet Professor Holmes[11] observed that ". . . in respect to

[9] Raymond Pearl, "The Weight of the Negro Brain," *Science*, Vol. 80, 1934, pp. 431-434.

[10] P. V. Tobias, "Brain-size, Grey Matter and Race—Fact or Fiction?" *American Journal of Physical Anthropology*, Vol. 32, No. 1, January 1970, pp. 3-25.

[11] S. J. Holmes, *The Negro's Struggle for Survival*, University of California Press, 1937, pp. 179-180.



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stature, for example, Whites and Blacks in the United States differ on the whole very little. The average stature of 95,596 white recruits for the World War was 171.99 cm., and that of 6454 Negroes was 171.97 cm." Lewis[12] similarly writes that " . . . on the basis of measurements of height during the Civil War and during the World War, there is little difference in the stature of Negroes and contemporaneous Whites. . . . The American Negro is taller than the African west-coast peoples, except for the very tallest tribes, but is shorter, in the main, than the East Africans." In fact, the anthropological data support the conclusion of Dr Bushmakin regarding " . . . the dependence of the weight of the brain first of all on race, and not upon stature."[13]

In any event, Dr Pakkenberg and Dr Voigt have made a useful contribution in providing accurate data for determining the numerical magnitude of an important parameter in both medicine and anthropology — the weight of the normal human brain. The data provided by this study further demonstrate that the greatest brain size is attained by the more highly evolved high-cultured peoples of Europe.

[12] J. H. Lewis, *The Biology of the Negro*, University of Chicago Press, 1942, pp. 24-25.

[13] N. Bushmakin, "Characteristics of the Brain of the Mongol Race," *American Journal of Physical Anthropology*, Vol. 12, 1928, pp. 221-243.


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# Democratic Sociology, or the Will to Blindness

By S. C. GILFILLAN

More than a century after the *Origin of Species* why must we find that Darwin has been deserted where his teaching is most significant for social science, by a large part of the sociologists and anthropologists, not to mention by democratic, socially progressive persons generally? The answer is clear: they have deserted unbiased, inquiring science anent the inborn nature of men, in order to become the advocates of the poor and the defenders of democracy. It is a fact similarly deplorable with the treatment of evolution in most American elementary and high schools,[1] which either ignore it or treat it briefly and gingerly, as mere and controversial theory, as if we should say there is a much-held theory the earth is round, but on the other hand some believe it to be flat; and a schoolroom is no place for dogmatizing; so let it be flat or round, as you prefer. Let Darwin be the great enlightener or the infidel theorist, as the schoolchild or his parents prefer.

Everywhere we see articles by modern sociologists and anthropologists playing down, belittling or attacking Darwin's teaching where it matters most for social science, *i.e.* in considering possible differences in the mental capacity or slant of different classes or races of existing men. Sometimes, not often, they flatly deny difference. Most often they ignore the possibility of such differences. To *ignore* a possibility, or simply to belittle or impugn the evidence for it, all have much the same effect on the popular mind, as a forthright denial of that possibility. Such ignoring or belittling has the merit that the democratic sociologist has not told a lie, at least not a flat or a demonstrable one. He has not said the classes or races are equal in endowment, when he knows he has no evidence to support such a statement. He probably knows there is a world of evidence against it, and that Darwinian evolutionary variation in all the inborn traits of all species is always true, including in the trait that matters most, the intelligence of a man and a class of men. By avoidance rather than by flat denial of Darwinism he protects himself from attack, eases his conscience, and builds an honored, profitable, and in some ways really useful career, as advocate of the poor, within his country and throughout the world. He becomes a defender of democracy

[1] Bruce Stewart, "On Teaching Revolution," *Biological Teacher,* Vol. 24, 1962.



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against aristocracy, fascism and all totalitarianism. He is a seeming supporter of that great gospel of human equality, so dear to the lowly majority of those mighty millions who make a living for the social workers, anthropologists, and, in considerable measure, the sociologists.

Only a generation ago, when eugenics was still a respectable adjunct to sociology, I heard my professor, J. H. Hankins, say that any society having *social mobility*, so that its able individuals can rise to higher estate, and *vice versa*, must inevitably create hereditary, unequal, social classes, because the able who rise will tend to marry their kind, beget their kind, bring up their kind, and thus create an aristocracy both biological and cultural. Constantly purified by sloughing off its few offspring who happen to be incapable of keeping their money and status, and replacing them by new most capable men and attractive women from below. Such a society is just as certainly bound to create classes hereditarily which are different and unequal, as was Tryon who, by drastically sorting out rats for a short eight generations, bred one race who were geniuses at solving mazes, and another who were plain stupid at it.

Darwinian selection differentiates mental man in other ways too, perfectly well known to sociologists. There is a fecundal selection, more severe today (or very recently) than perhaps ever before in world history, whereby one mental type of people are apt to have five or ten children, another but one or two, another none. There is mating selection, more important in past history when there was polygyny or when mistresses were fertile; but it is still very important, since some types do not marry, or do so too late for many children. There is lethal selection, shrunk to minor importance in advanced civilizations, but terrific in past centuries, when the present classes and races were being mainly formed and still so among the starving majority of mankind who, as of old live, and more often die, under the law of Malthus. And there is the selection by migration, which Huntington often demonstrated. Every migration is selective as to what sort start out, and, especially if it be a long and arduous migration, as to who arrive. Every race and class on earth, including most obviously the American classes, has been affected by selective migrations, whether five years back or 50,000.

The clearest and most disastrous case in history of a race changing its mental capacity through selections (lethal, mating, and especially fecundal) I have recently pointed out,[2] arousing

[2] S. C. Gilfillan, "Roman Culture and Dysgenic Lead Poisoning," THE MANKIND QUARTERLY, Vol. 5, No. 3, January-March 1965, pp. 131-148; this also appeared in the *Journal of Occupational Medicine*, Vol. 7, pp. 53-60. A briefer paper was given before the Third International Congress of Human Genetics, 1966. See also *Journal of Applied Nutrition*, Vol. 19, 1967, pp. 95-99.



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wide interest in scientific and general reading circles. This case is the later Roman period, after B.C. 150, in which, as is well known, the fine arts declined greatly, literature to worthlessness, science disappeared after the second century, government became hidebound and stupid, and culture and almost every expression of genius sank into the night of the Dark Ages and Byzantine stagnation. The chief cause of such decay (another matter from military and economic losses) must have been innate mental deterioration, due to various dysgenic selective factors, above all, as I have discovered, to *lead poisoning*, because the diet of the well-to-do was full of lead, but that of the poor not so bad. Lead in daily heavy dosage has many noxious effects, including insanity and death, and especially in women is most adverse to bearing viable children, so that the aristocracy, as recorded, had few surviving offspring.

These Darwinian differentiations, through selections, fecundal, mating, lethal or migrational, have been going on since life began on earth, and actively to this day and hour, selecting out races and classes on the basis partly of inborn traits, and then intensifying these differences through continuing selection on the same bases, just as with Tryon's rats. What needs emphasis is that the criteria of selection have been highly different in different lands, centuries and communities, hence producing *differing* races and classes in different places. In one community a great basis for survival might be ability to avoid offending a tyrant, in another, resistance to smallpox, in another amassing property, in another wives, in another having foresight, in another reckless fecundity. Each criterion of selection, even if it continues no longer than one generation, is bound to work a permanent change in the race, however much this may be masked by the effect of other contemporary and later selections.

Two coins can be essentially equal, because they were made by machinery designed to produce equality. But two mountains cannot be equal, because they have been produced by differing forces, embodying no principle of equalization. And similarly with all biological races, and under the varying pressures that have shaped human mental as well as physical evolution. Between the different shaping jobs, cultures and countries there has been no principle of equalization, therefore their products cannot be equal.

One might think that intellect always helps survival, wherefore (with loose thinking) it must have grown equally in all stocks. Consider then the observation of Reed,[3] that in the last million years the intelligence of submen and men has risen something like 70 I.Q. points. This figures to about 1 I.Q. point per 500

[3] S. C. Reed, "The Evolution of Human Intelligence: Some Reasons Why it Should be a Continuing Process," *American Scientist,* Vol. 53, 1965, pp. 317-326.



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generations. How could the advance be so slow? The only possible explanation is that intelligence must have been a handicap to survival, *almost* as often as a help. For instance in imperial Rome, and in our country today.

Despite occasional modern acknowledgments of Darwinian truth, notably by Eckland* recently on social classes, any number of publications could be cited whose writers might have worn horse blinkers to protect them from seeing Darwinism or inequalities. A particularly objectionable series designed to preach the mental similarity and equality of races, usually by inference as we said rather than by flat statement, was put out by Unesco in 1952. Its summation[4] says: "Whenever it has been possible to make allowances for differences in environmental opportunities, the tests have shown essential similarity in mental characters among all human groups. In short, given similar degrees of cultural opportunity to realize their potential, the average achievement of the members of each ethnic group is about the same." A brave statement of the faith! But when was a quantitative comparison ever made, with due allowance for environmental opportunities, between, for example, the inventive ability of the Swiss, who *appear* to lead all nations, and that of the Australian Aborigines? Or any other sound comparison between the higher abilities of any two peoples? Chaka the Zulu king, by taking over a few European techniques, is said to have killed a million people; with due allowance for opportunities this might seem to put him ahead of Napoleon; but is the equating really scientific? *Prima facie,* Napoleon was the more intellectual; and a *prima facie* case should stand unless and until attacked by sound fact and reasoning.

To be sure, the paragraphs that followed envisaged some possibility of mental differences, as in the usual practice of attacking Darwin's teaching by obfuscation rather than flat denial. . . . The only reliable interracial tests I know of have been of traits like eyesight, and pain sensitivity, nearest the physical and farthest from the highest mental faculties.

An article no worse than some others, may serve as another example — Dennis H. Wrong on the "Functional Theory of Stratification."[5] As if preferring to be a good, democratic, anti-

* B. K. Eckland, "Genetics and Sociology," *American Sociological Revue,* April 1967, pp. 173-194.

[4] UNESCO's *The Race Concept, Results of An Inquiry,* p. 100, paras. 9-11 and 15b cited "Text of the Statement of 1950." See also in the same series Juan Comas, *Racial Myths,* and Lévi-Strauss, *Race and History,* 1952, with its significant statement that in 1500 A.D. the cultural standard of illiterate, barbarous Mexico and Peru could not be called inferior to that of contemporary Europe.

[5] Dennis H. Wrong, "Functional Theory of Stratification," *American Sociological Revue,* Vol. 24, December 1959, pp. 772-782, especially p. 778.



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racist American, rather than a good scientist, the author rules out all consideration of hereditary, biological difference between the various social classes, even when discussing the Brahmins versus pariahs. A blind man who could not tell a light skin from a dark one could have perceived their racial difference by feeling the bridge of their noses. Elsewhere[6] Wrong has stated, well and correctly for most cases I think, that "the liberal sociologist's disapproval" of what he considers a social wrong, racial segregation in the case considered, "should be independent of current research, and be based on justice and morality." For research is rarely conclusive on any public social issue in the present weak development of sociology. But that is not to say that our judgments on particular public issues at the ballot box and in public forums should be carried over into our sociological articles, to corrupt their science and blind ourselves and readers to great areas of possible or known and needed truth, indeed to the main import of Darwinism as it touches on society. It is one thing to say to the world "On this public issue I vote on the democratic side," and quite another to write in a supposedly scientific article, or to seem to say, "All classes are equal," or to write anything else that we know to be false or doubtful.

Wrong's whole article never mentions the concept of hereditary class differences, except as an error, on page 778, and in the following paragraph admitting it for "activities requiring genuinely scarce genetic aptitudes, for example mathematics and music." But such are largely technical and not well paying, the author says, while executive ability is the world's great desideratum, and is probably to be found in the common man.

That social scientists are bound by political bias he correctly states. One would like to see if some democratic sociologist, inspired by the holy wisdom of democratic faith, could so select and twist statistics as to support what the author implies to be probable, that high executive ability is inborn in the average man. All the studies I have ever heard of tend strongly, whatever their shortcomings, toward the opposite, aristocratic conclusion. . . . But can mere *evidence* shake a man from his religious or his democratic faith?

*Human equality!* What a noble phrase to stir the blood and muddy the vision! It is essentially a theological idea taken out of context, even when advanced by atheists. The democrat looks out upon a world characterized everywhere by the most towering inequalities, from savants to idiots, from saints to arch-scoundrels, and torn by universal rivalry and frequent fighting, and he

[6] *Columbia University Forum*, Vol. 3, No. 3, Winter 1960, quoted by J. S. Handler, followed by a letter from Wrong in which he shows a good power to distinguish political faith from scientific proof.



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declares: I see before me human equality and brotherhood! Scarce any go so far as Lester F. Ward, who wrote that from any baby one could shape any kind of man, by proper education. Practically everyone accepts *individual* differences of endowment, and so the equalitarian multitude take refuge in the thought, just sufficiently recondite to confuse some folks, that since clever or good people pop up in all kinds of communities, and quite frequently among the poor, therefore (fatal *non-sequitor*) all groups are equally capable per capita of producing excellence. They never tire of citing Lincoln, who arose from a log cabin. They never heard that both of his grandfathers were distinguished men in their communities, nor that he married the governor's daughter.

When their intellectual leaders, the sociologists, get into statistics, the percentages found of various kinds of excellence and degeneracy, they usually manage to ignore or obfuscate their purport if the question raised is of class or race values. The favorite method of equalitarians, as we said, is the nit-picking one of finding weaknesses in the evidences for inequality, such as pointing out that I.Q. tests are considerably influenced by education, and achievement by all sorts of social conditions. True; so we must strip their argument down to its bare bones of the algebra of logic. For if we don't get our logic straight, all the facts in the world may not save us. So:

Pro-A claims A>B, that A is greater than B, and advances five arguments in support of this.

Pro-B finds faults, deficiencies in these arguments. Has he then proved that B=A? Of course not.

Now suppose pro-B completely demolishes each one of the five arguments. Has he now proved that B=A? No, he still has not, according to logic.

Yet if these bare bones of algebraic logic were dressed up in all the flesh and blood and opposing uniforms of the familiar political struggle, most pro Bs would say Yes, our friends have been shown to be right and our foes must be wrong. Equality has been proved. Science has approved what we knew anyway.

What *could* prove that B=A? Only a series of measurements, preferably based on quite different evidence and ways of thinking, all of which found A equal to B. Have such findings ever been found on the questions that concern this article? Never. They have many times been attempted, with efforts to hold environment and education constant, but always yield the familiar aristocratic difference.

The most scientific, because the best simplified, of all tests is that of identical twins, inheriting the same innate mentality yet separated in infancy and reared in different environments, schools and families. "Heredity controls intelligence more than twice as



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much as does environment in families that adopt one of a pair of white identical twins."[7]

My other and greatest teacher in the old days, Giddings, asked his class if there was any trait whatever that had been measured in which all men were found equal. There was no valid reply. He also said that if you look into any lower-class movement, be it socialism, communism, anarchism, labor unionism or any other, you will find embedded in it the notion that somehow, in some way, one man is as good as another.

The idea of human equality naturally appeals to the humble majority of people, who find themselves with less than average income and prestige. But why should it appeal to sociologists, who often study stratification, organization, leadership and followership? Do not we sociologists know, better than any other people unless the psychologists, that followership, subordination, inferior status, is just as natural and often as congenial to a human being as superiority with domination, or equality with simple comradeship? Of course these three statuses are not life-long, unchanging roles — we switch between them many times each day, as our companions or work change. And we do not know that civilization is based on organization of men, with specialization of function, Spencerian integration, and hierarchy of those who give orders or ideas, over those who accept them? So when the Russian Communist leaders claimed to set up a democratic state, with special favor for the common man, they have had to make it a hierarchy of commanders and those who obey, officials and workers, differentially paid and honored, end even more rigid than the tsarist-bourgeois hierarchy before them. And have not the psychologists convinced us that the lessons learned earliest in life are learned the most thoroughly — and does not everyone spend the first 15 years or so of his life in the humble status of child, with no idea of equality with his parents nor with other adults like his teachers? So why should anyone, least of all a sociologist, believe that democratic idea that the one natural and ideal status of human beings is that of equality?

Why were eugenics and the sociological aspect of Darwinism acceptable to the sociologists of Giddings' day, before 1935, but not nowadays? The explanation is clear. Since then Hitler has disgraced the name of eugenics by claiming to improve the race when he massacred some of the best people of Europe. And second the Communists, with growing prestige, declare themselves the champions of the poor, the oppressed and the backward ex-colonial nations. So the West has thought it advisable to take

[7] Statement agreed to by Steven Vandenberg, identical twin specialist. See William B. Shockley, "Population Control of Eugenics," *Genetics and the Future of Man*, Nobel Conference, 1965, Appleton-Century-Crofts, New York.



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the same line and try to outshout the Communists that *we* are those poor folks' truly best friends. This may be good politics. I do not know. I am not a politician; I only try to be a scientist, a sociologist seeking the truth. And we know that for lack of real truth, greatest politicians have made greatest mistakes.

Yet a sociologist who faces up to such Darwinian realities will find himself denounced by the "liberals," the whole Left, the militant poor and the democratic sociologists as a fascist villain or ignoramus who would grind the faces of the poor, in the biblical phrase. His ideas will be denounced as un-American, un-Christian, unkind, intolerable and untrue; but they will not be proved untrue.

Such a confrontation is classically familiar to sociologists, that of a state and/or church declaring that certain doctrines, which they think essential for the peace and good of all, must not be publicly questioned. The medieval church and the fascist and communist régimes are the most familiar examples. As sometimes with the law of libel, if any opponent, *e.g.* a scientist, brings proof to his case, he only aggravates his offense. When *Liberté, Egalité, Fraternité!* was the gospel of the French Revolution, they used an efficient device to protect it, the guillotine for its opponents. Today our state and church defend the same official faith by another instrument, much neater, bloodless, and just as efficient — instead of cutting off their heads, they cut off their publicity!

Le Bon said: "Science has promised us the truth. . . . It has never promised us peace or happiness."

That a modern sociologist can accept such nonsense as that Darwinian truth cannot be allowed to contravene democratic principles, is the more remarkable because modern sociologists are well trained in statistics; and equalitarianism contradicts statistics just as flatly as it does evolution. For it says that however much the individuals differ among themselves, when we divide them into classes by one criterion, such as the amount of their wealth, they always retain the standard, random distribution according to each mental hereditary criterion; in other words that there is no association between the mental traits people are born with and those they show. What a statistical absurdity! Your modern sociologist would never make such a mistake in an ordinary survey of the people of a town. Noting the country club members were selected for their wealth and social standing, he would never for a minute assume that they were just like the town's average in their politics, religion, morality, education, I.Q., health, national origin, eye color, nor any other respect whatever — except one. If you asked him how the country club set stood in their hereditary eugenic worth, he would be embarrassed and likely answer that having no evidence available on that



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point, we should assume that they are like the rest of the town. Statistical nonsense, what else? And nonsense too to say that in humans all variables are or may be linked with others, except a certain one, the one tagged *Danger, Politics!*

To be sure, the poor, the non-white, the " disadvantaged and minority groups and underdeveloped nations " as we so politely term them nowadays, need advocates, may not be able to provide enough good ones from their own ranks, and it is a perfectly worthy profession to be their lawyer. But that is not the profession of scientist, it is a hard one to combine with science, and the whole purpose of this article is to protest that such advocacy must not be permitted to repudiate Darwin and ruin sociology as a science in the same way that sociology and genetics were ruined in Russia by being made to conform to Communist politics. In telling the truth about classes and races it is not usually necessary to be insulting. Nor is it ever necessary to follow prejudice (" pre-judgment "), nor unfair discrimination, both of which mean to condemn a person simply because of the category he falls in. A far sounder basis of judgment (when we have the time and legal flexibility for it) is a careful appraisal of his personal fitness according to a combination of numerous pertinent parameters. Our life's tasks are multifarious, and we shall usually find our duty on the side of kindness, helping the sick to become well, and weak folk to become strong, if they have it in them. But somewhere in mankind's vast, onward struggling caravan of the professions it is necessary for some men to seek, find, and tell the whole *truth* as scientists. And one of those places is in purportedly scientific publications of sociology.

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# The Races and Peoples of India

By BERTIL LUNDMAN *

In the case of India there are three principal language families —Aryan, Dravidian and Munda. On the island of Ceylon the older population speaks Singhalese. This is an Indian language which reached Ceylon from northwest India across the sea in rather early times. However, the language has undergone many striking and singular modifications through an older yet unknown substratum. Even the aboriginal, culturally and racially primitive Veddahs speak an old Singhalese dialect. In addition, there are here countless Dravidians — especially in the north of the island—who have migrated to Ceylon from India in more recent times.

The Dravidian languages, which stand completely isolated from all other language families and are rather closely related to one another, as a rule are considered for the oldest place in India. However, the Munda language appears to me to be the oldest here. In any event, the fact that a Dravidian-speaking tribe dwells as far distant as Baluchistan is no absolute proof for the origin of this language in northwest India. For we are dealing here with a tribe of nomads who could have arrived in their present homeland at a rather late date.

It appears certain that the oldest high culture of India—the so-called Indus Culture in northwest India—was not created by Indo-Europeans. Furthermore, the Indus Culture shows a surprising similarity to the early Mesopotamian High Culture and also in certain respects the pre-Indo-European High Culture of Crete. (However, the writings of the Indus Culture people have not yet been deciphered). These similarities have perhaps their origin in the fact that the Indus as well as the Cretan Cultures were diffused over south Russia and Turkestan by racially related East Mediterranean peoples with common cultural ties.

Around B.C. 1500 Indo-European tribes migrated from Iran and Turkestan through the mountain passes into northwestern India. At this time the Indo-Europeans were above all a cattle-raising people. If not fully nomads, the Aryans of India were certainly less settled agriculturists than their contemporary European kinsmen. This was a natural consequence of their long migrations through the steppes.

The material culture of the Aryans was at a rather lower stage than that of Indus Culture people. The spiritual culture,

* Translated from the German by Donald A. Swan.



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however, was high, with especially rich development of myth, saga, and legend and a soon-supporting speculative way of thinking about life and the world. The Indo-European invaders turned against the rich Indus Culture, whose cities remarkably were almost unfortified (this was probably due to a long time of peace.) The Indo-Europeans destroyed all these cities, distributed the spoils among themselves, and maintained for a rather long time their more simple way of life. However, the Indo-European language gradually triumphed over the non-Indo-European languages. Today Indo-European languages are spoken by 80 per cent of the population of India. The Aryan or New-Indian languages and their numerous dialects are nowadays almost countless. The most important written languages are the West Indian or Hindi — which is the official state language of the Republic of India—and the Bengali further to the east. Pakistan has its official language — Urdu — based upon the very closely related Hindi language.

The later history of India will not be dealt with here. More Indo-European steppe-peoples poured forth in early historical times in several migration waves across northwest India. In the Middle Ages invaders of half or fully Mongoloid descent entered into India from the northeast. These last named invaders, however, were of such little influence that they have left behind no noteworthy traces in the race and language of the " five-river-land " of the Punjab, which experienced the first invasion.

From the anthropological point of view, India is a world by itself, so great are the racial contrasts here. Almost all racial types are characterized by long and high crania. Somewhat more than two-thirds of India is inhabited by predominantly Europid people. These range from the very tall, rather light-skinned, and heavily-bearded North-Indians in the northwest to the small " Gracile-Indids," or Gangids, with strikingly sparse beard and very dark skin to the south of them. Both populations show high q-values in their blood group gene frequencies. At this time we must pass over the many local types of the latter group. These have arisen through ancient mixtures with primitive races and also by locally conditioned variations. We can only emphasize the Armenid strains on the northwest coast—and in the Ganges delta (Guha, 1935).

The Indian word for caste is " *Varna.*" To be sure, *Varna* means color, but not as is so often erroneously assumed—skin color. *Varna* signifies a magically considered class color — i.e., white for the Brahman caste, red for the warrior caste, etc.*

To the almost legendary four oldest " proto-castes "—Priests

* I disagree with the learned writer on this question. It is my view that *Varna* means coloured and refers to the coloured people on the one hand, and, originally, the fair non-coloured castes on the other.—EDITOR.



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(Brahmans), Warrior-Nobles, Farmers, and Artisans — were gradually added countless others. This occurred through division of the older castes or entrance of alien groups into the Indian society. The splitting up of the castes happened according to regions and districts and according to eventual differences of occupation or appearance, etc. The annexing of castes occurred through the assimilation of entire alien peoples and tribes—larger and smaller in number—into the Indian caste society. Among the larger, more developed peoples the different social classes were joined to approximately corresponding (or a little lower) already existing castes. Small, wild tribes were transformed into one or several of the lowest castes of all. The lowest standing small groups were more or less pushed out of the society and placed on a level with the so-called casteless groups.

The latter have originated, moreover, in different ways (which frequently occur in parallel)—as so to say, collecting places of men with behavioral disturbances, repellent deformities and illnesses, criminals and offenders. These included offenders against the caste laws, but also the practitioners of despised occupations. Thus, these casteless groups were composed of innocent and guilty, parasites, thieves, low-class people and robbers — or at least of their descendants. The mean biological inheritance of these groups is naturally unfavorable. There is a great racial and physical variation. Some individuals, however, are very gifted — although they probably originate from proscribed political rebels.*

This now brings us to the field of caste biology. Inwardly the castes are not homogeneous despite their strong endogamy and allegedly equal origin. Breach of marriage laws (especially among the lower castes) and deception, together with migrations of groups from other regions of the country, combined to make the goal of caste purity in certain cases a Utopian ideal. Naturally, however, the members of the same caste are still on the whole so strikingly similar — especially within their subgroups — that caste members can often be distinguished according to their external appearance. To be sure, biologically the latter is in part a false conclusion. For similarities in dress, diet, and occupation, together with a rigid, uniformly ruled manner of life, combine to make caste members still more similar to one another phenotypically than genotypically.

Caste history, however, can frequently be clarified through a knowledge of caste types. Thus, many south Indian Brahman families are still very strongly north Indian in physical appearance

* The outcasts are of darker colour than the caste Hindus, and so the presumption is that they are acculturated tribals rather than criminal classes. The "criminal" tribes are quite different.—EDITOR.



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despite living in the south for 500 years or more. In smaller measure, for example, a South Indian population group, known as the Chetty ("money people"), is easily recognizable by its obesity (which is only partly phenotypic), light skin color (just) and a small, rather narrow, snub-nose. These traits support their alleged original home in the northernmost part of India—with possibly some Mongoloid* strains. The snub-nose form, however, is not at all completely Mongoloid, but has probably originated in part by chance circumstances—i.e., "genetic drift." In addition, some such traits of caste physiognomy are possibly advantageous in the career and the formation of marriage and will thereby be strengthened with the passage of time.

This very strong inbreeding in the case of the higher castes, where almost all children survive and are able to found families —together with effeminization and depravity—and probably accompanied by disadvantageous mutations, can lead to the more or less complete degeneration of many hereditary lines, and even entire family groups, and finally to their total extinction.[1] As a consequence intelligence is extremely variable in such castes—for example, in the most ancient Brahman families. Some are extraordinarily clever, others almost feeble-minded. The lower castes—but not the lowest—are not at all so heavily inbred. Thus, in comparison, the members of these castes through rigorous selection in their rigorous life are often more capable in practical life-tasks—even if mostly fair to mediocre in their intellectual capacity.

Finally, as one consequence, among others, of the dominance of the conquering Indo-Aryans, the Europid types in India decrease in the whole as one proceeds geographically from the northwest to the south of the country (of course, there are many exceptions to this rule). Furthermore, as one proceeds from higher caste to lower caste in the existing caste hierarchy, the Europid types decrease and the non-Europid types increase. However, a high-caste man from south India can appear much less Europid than a member of a much lower caste in the Punjab. Unfortunately, this variegated caste world, which is now gradually breaking apart, has not been sufficiently studied from the morphological, serological, and genetical point of view—although this would be highly interesting research.

The very hot region of the northwest Deccan is frequently overrun by extreme desiccation. However, the upper surface has been made very fertile through ancient volcanic deposits. Much millet and cotton are cultivated in this part of India, which is inhabited by the Mahratta people. The Mahrattas are very dark-

* Or Armenoid.—EDITOR.



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skinned, but in the higher castes at least show rather Europid features. These traits probably have originated through a rather early Indo-European migration, which entered the Deccan from the northwest of India through a gap in the bordering mountains —between the western Ghats and the Vindya mountains. The Mahrattas are still largely surrounded by non-Indo-European Munda and Dravidian tribes.

The entire south and southeast Deccan is inhabited by people speaking Dravidian languages. In the very hot lowlands of the east coast, such peoples possessed a rather high culture some 1000 years ago. It was strongly influenced by the Indo-European north Indian culture, but, influences from the still older pre-Indo-European Indus Culture were also evident. Racially the people of the "Dravidian Culture" belong to the so-called Indo-Melanid race, although in the high castes there is now a slight Gangid admixture. The Indo-Melanids have smooth hair, but very dark skin and variable nasal breadth. Finally, we come to the cattle-raising Todas, who inhabit the mountains of west Deccan. The Todas, who are small in number, are evidently of North-Indid racial origin.

Many Veddid tribes still live in the Deccan interior. These tribes exhibit a great number of local types. In the north Deccan we find the somewhat taller, very slender Gondids, with their very small, round faces. These types are easily recognizable in the statuettes of the Indus Culture. Some tribes in the south Deccan show more or less Negroid features: darker skin color, curly hair, thicker lips, *et al.* These people belong to the "Malid" race.

Finally, we have in the northeast of India weak Mongoloid strains. These types are still found among some of the tribes who migrated from the northeast into the "Central Provinces"—especially among those people now speaking the Munda languages. Even the Mongoloid serological Diego-Factor has been found among one tribe. According to the most recent research, the blood allele relations of the primitive groups of the Deccan are very complicated.

How has this Indian racial stratification originated? Even the special blood group relations indicate that the two Indid groups are here very ancient. Most of the old skulls from the early Indus Culture are predominantly Gangid. There is, however, a very strong admixture of Veddids (and then Gondids), with some crania almost purely Veddid. The conquering Aryans from the northwest have apparently been able to affect the north Indian racial picture only to a rather small degree. The hot climate of India was selectively disadvantageous to them. The above-mentioned Mongol invaders of the Middle Ages had even less



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effect upon the racial structure of India. Naturally, many of the primitive tribes of India have been gradually absorbed into the main population. Evidence of their earlier more continuous distribution further northwards is shown by the presence of racially related groups in south Arabia and in part also in south Persia. Following the Mohammedan conquest of Persia in the seventh century A.D., many Persians fled to northwest India. Today, known as the Parsees, they live in cities such as Bombay as prosperous merchant people.

In conclusion, we shall briefly discuss the Gypsies. According to the most recent research, the Gypsy language, which is Indo-European, came originally from the western Ganges region. Isolated Veddid types are still encountered among the Gypsies—even in Sweden. To judge by their language, they must then have resided for a rather long time in the northwest Indus region of India. Afterward, the Gypsies migrated to Persia and the Balkan lands. Their race can be viewed most nearly as an Iranian-Indian hybrid race. Other elements were added later in the course of their migrations—for example, the stronger Armenid component among large Gypsy clans in Sweden. The blood group distribution of the Gypsies indicates above all their north Indian origin. The primitive living Gypsy groups are still very homogeneous—and Indian in appearance. The Swedish "Tattars" are a hybrid group, which is only a few hundred years old. They are composed of Gypsy bands, who migrated earlier to Sweden, and low-class and criminal Swedish elements. The latter component includes a small proportion of other alien elements (German pedlars and so on). The mainly darker type of the Swedish "Tattars" is at most derived from Gypsy hybrids.

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# Book Reviews

## THE DESCENT OF MAN

By Elaine Morgan. Stein and Day, New York, 1972. Pp. 258.

By now, most well-informed people know that the dolphin — and such related cetaceans as the killer whale — may be the only living creatures with brains rivalling that of man.

Elaine Morgan, an Oxford-trained biologist, explores the implications of the challenging hypothesis that man belongs to the small and select group of animals which forsook the land for the sea during the Pliocene. (She points out that this theory was first advanced in 1960 by Professor Sir Alister Hardy, F.R.S., in an article in *The New Scientist* and later over the B.B.C.)

On the African continent, the Pliocene was a 12-million-year-long era of intense desiccation, in which the plains turned into a howling wilderness of parched forest and swirling dust storms. In seeming support of this theory, we have plenty of ape fossils from the preceding Miocene, but in all of Africa no Pliocene fossil beds have yet yielded the remains of apes or prehominids.

Mrs Morgan's theory is that our brachiating ape ancestors were driven by drought from the refuge of the trees. Most of those who became plains animals fell victim to fiercer and swifter predators. A few pushed out from the incipient interior desert to the shorelines of surrounding seas, where they survived as wading and swimming pelagic mammals.

What is the evidence in favor of this strange theory? First, *Homo sapiens* has lost almost all his fur, characteristic of such aquatic mammals as whales, manatees and hippos, and such putatively formerly aquatic animals as the elephant. Second, man's sense of smell has atrophied in favor of acute bifocal vision. Third, the shift from quadruped to biped stance with accompanying structural changes would have merely slowed down a land animal, but increased range of vision and involved few problems of weight-stress in a pelagic one. Fourth, the protected position of the vagina is unique among land animals, but common among marine ones. Fifth, human breast development facilitates suckling while mother and infant are floating on the water. Such sirenians as dugongs and manatees uniquely share this trait. And, of course, *Homo sapiens* can weep salt tears — a vestigial reminder, Mrs Morgan surmises, of human kinship with the birds and animals which hunt in the sea. These need and have a mechanism to reduce the saline content of their blood to normal after accidentally swallowing sea water.

Proceeding from these bold observations, Mrs Morgan evolves an original, somewhat gynocentric system of human evolution. She tends to ridicule Robert Ardrey's reliance on observations of the aggressive and militaristic baboon troop in seeking a key to the origins of human society, since the baboon is not even an ape. What she calls "the Tarzan school" of anthropologists has ignored the gentle gorilla in its search for animal clues to human behavior, not to mention the chimpanzee social order, in which troop leadership is attained mainly by attention-getting gestures and clowning. (Our emotional kinship with the chimpanzee may explain why Bob Hope is one of the richest men on earth!)

Elaine Morgan denies the Ardrey version of the Cain and Abel story. This is the theory that little *Australopithecus africanus* came down from the trees to become "an ape with the capacity for murder" (as Ardrey dramatically puts it) and exterminated his larger and more placid



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vegetarian cousin, *Australopithecus robustus*. Thus, we allegedly descend exclusively from the killer apes. Mrs Morgan points out that it is improbable that Africanus suddenly became a carnivore, since all apes and, for that matter, all primitive human societies, except the Eskimo, are both vegetarian and meat-eaters. Moreover, if Africanus killed off the Robustus males, he probably mated with the Robustus females. If so, to claim Africanus as man's sole ancestor would be no more logical than to assert that the British are not Anglo-Saxons, but Normans.

In Mrs Morgan's gynocentric system, pair-bonding does not arise from man's needs as a hunter. She observes that the mother-child relationship is the basic tie throughout the animal kingdom. Under conditions of prolonged human infancy and cave domicile, families emerged around the protection of stored food, hearth, and finally females free from intruder males.

From the standpoint of the emergence of races, *The Descent of Woman* suggests new insights. The desiccation of Africa during the Pliocene would have proceeded from the central hinterland and gradually extended toward coastal areas in which the nearness of the oceans acted as a brake on desert-formation. Thus, one can conceive of man's distressed primate ancestors emigrating radially, that is to say, retreating from the continental heartland toward the oceans as the spokes of a wheel diverge from its hub. The territorial isolation of these aquatic and semi-aquatic prehominid populations from each other would then have been immense. Races would presumably have been formed during this period. The self-evident implications are that Weidenreich and Coon were correct in positing raciation prior to the emergence of *Homo sapiens* as a species and that the races of man differentiated from each other millions of years ago during the Pliocene. However, it does not necessarily follow that equally large differences existed in the nature of these pelagic habitats and hence in their impact on natural selection. On the contrary, the fact that all human races are believed to be interfertile (including even Yeti-Caucasian crosses) suggests the opposite.

The jaunty style and somewhat polemic tone of Mrs Morgan's book may persuade some readers that it is to be taken lightly. If so, they are mistaken.

NATHANIEL WEYL

## MORE ETHNOLOGICAL ELEMENTS OF AFRICA

By R. Gayre of Gayre. The Armorial, Edinburgh, 1972. Pp. 149. Price £3.00.

The appearance of this slender, but insight-rich, volume again emphasises the significance of Dr Gayre's contributions to our knowledge of the racial evolution of Africa, the ethnic composition of its present populations, and the implications of ethnopsychic difference for viable government in the area.

The collection opens with three short and intriguing papers on the Lemba, the Venda and the Rozwi in which Dr Gayre advances the daring hypothesis that all are significantly imbued with Caucasoid genes and that the Lemba in particular probably descend in large part from Judaized Arabs. Commenting on Lemba observance of the Mosaic dietary code, Dr Gayre observes:

> These similarities cannot be just a matter of chance. To reject pork and to kill in the kosher manner by bleeding would alone be a



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remarkable coincidence, but when hares, rabbits and scaleless fish are added to the list, together with a prohibition against eating carrion, the probability against coincidence is so great that we have to accept the fact that the Lemba observe the Mosaic code. . . .

Lemba tradition states that the tribe came from the northeast and descend from their legendary ancestor, Moshe. They observe patrilineal succession, are endogamous, and serve as merchants and war leaders for the native population of the area.

In a fundamentally important paper, "A Consideration of the Bushman 'Click' in Relation to Ethnological Classification," Dr Gayre posits that the Cappoid peoples of Africa are proto-Mongoloids of O blood group primarily, whose migration course involved penetration into North Africa and subsequent displacement toward southern Africa, in the course of which an evolutionary trend toward dwarfism became operative. Thus. Dr Gayre supports the hypothesis of Dr Carleton S. Coon that Ternifinian stock is ancestral to the Khoisian peoples.

In "The Population Explosion and its Relationship to Africa," Gayre decisively refutes the fashionable anti-Caucasian mytho-history of Africa, according to which the white man depopulated the continent south of the Sahara through slave trading and extirpated the flourishing Negro civilisations of Western Africa.

The colonial achievements in Africa, Dr Gayre rightly points out, include bringing peace to areas of endemic tribal warfare and extirpating both the trans-Atlantic slave trade and the more vicious slave trading activities of the Arabs. The latter institution was able to thrive because native Negro potentates sold the slavers right of passage through their territories where they did not also procure black ivory for the latter through wars and raids. Arab slave trading involved extermination of all adult males and castration of the young boys seized by such primitive methods that nine-tenths of the victims are supposed to have lost their lives in the operation. This explains why eunuchs fetched ten times the price of virile Negro boys.

In contrast to the barbarities of Arab behaviour in sub-Saharan Africa, Atlantic slave-trading and slavery were comparatively benign. Recent authoritative research has revealed that the normal toll of Negro slaves on the Mid-Passage was considerably less than that of the white crews of the slave ships, suggesting that the main causes of death were contagion and disease which affected all shipmates and bore most heavily on those who had not previously acquired partial immunity. As for plantation slavery in the United States, the rapid and steady growth of the black population under slavery refutes both *Uncle Tom's Cabin* versions of Negro history and the ingeniously fallacious attempts of the late Professor Frank Tannenbaum to prove that Brazil and Spanish America accorded the slaves substantive *de facto* rights which the areas of British settlement denied them.

In addition, white colonisation brought modern medical care and public health, due process of law, industrialisation, abrogation of tribal law and the suppression of polygamy (an institution which significantly limited population growth.) As Dr Gayre points out, these benefits conferred upon black Africa have had the paradoxical effect of causing rampant population growth. This is already causing major ecological havoc throughout Africa. Given the low level of skill and intelligence of the large majority of the native population and the uhuru-caused regression from order to anarchy, the prospect Dr Gayre envisages for Negro Africa is stark famine, accompanied by the usual Malthusian checks of epidemic and war.

This trenchant and thought-provoking volume contains a vigorous refutation of those ideologically motivated historians who claim that



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Negro civilisations flourished in Africa comparable to, if not in advance of, those of medieval Europe. One effect of this falsification of the evidence, Gayre points out, is to pit black populations against white and thus disintegrate the social fabric and national unity of such multiracial republics as the United States. The methods used by these propagandists in academic garb are to equate the Egyptians and the Cushite peoples of the Horn of Africa to the Negro race (a self-evident absurdity to the *unbrainwashed literate community*); *to attribute inventions to Africa* which that continent in fact borrowed from the Middle East; and, finally, to make preposterous claims for the cultural achievements of such West African states as the Songhai and Ghana. Dr Gayre adds that these states were ruled by an Arab élite, which was responsible for whatever cultural achievements they attained; that their religion was Islam and their tongue Arabic.

Dr Gayre advances the view that miscegenation between the white and black races must diminish the average intelligence of the former given the existing mean difference of about one standard deviation between Caucasian and Negro I.Q. Moreover, it will not produce the homogeneous café-au-lait colored mankind for which the integrationists yearn. This for two reasons: Since genes are discrete, random interbreeding will produce a wide range of color differences. (The experience of Brazil and other countries in which miscegenation is extensive suggests that the greater the range of color differences, the greater the consciousness of color and the greater the degree of race discrimination and classification of the population on the basis of racial gradations.)

The second reason is that miscegenation tends to be defeated by the prevalence of assortative mating in which like chooses like. Dr Gayre envisages an automatic process of resegregation through mate selection by which the mixed population would gradually revert to the two racial populations with which is started. His exception to this general rule is his theory of shatter belts (in U.S. terminology "boundary zones"). In such areas, racial mixtures may evolve which are better adjusted to the transitional climate and habitat than either of the original ones. This theory explains the emergence, survival and type stabilization of such mixed elements as the Cushites and, one might perhaps add, the mestizos of the piedmont and temperate valleys and plateaus of Latin America.

Since race is an evolutionary adaptation to habitat, Dr Gayre sees little future for racially mixed populations except extinction through inability to survive should the policies of the welfare state be abandoned. This view, I believe, has much merit as applied to past ages, but is not a reliable guide for prediction. Urbanization, coupled with efficacious adaptation to climate by means of clothing, housing, heating and air-conditioning, make racial adaptations to climate and altitude of diminishing importance. New adaptation requirements emerge and old ones become crucial. Among the first is the genetically determined ability to withstand pollution, overcrowding and continuous high-decibel noise (about which we actually know little) and among the second is intelligence. Other things being equal, I should expect displacement of the more pure-blooded Negroes by the racially mixed element on the grounds that the latter test as considerably more intelligent and more adaptable to the requirements of technologically advanced civilizations.

Dr Gayre's papers on the ethnology of Africa cast new and brilliant light on that often obscured subject. His new book is rich in insights, highly original and, in most areas, convincing. No serious student of the region can afford to miss it.

NATHANIEL WEYL



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## DETERMINANTS OF SOCIAL STRUCTURE AND SOCIAL CHANGE IN INDIA

By K. C. Panchanadikar and J. Panchanadikar. Popular Prakashan, Bombay, 1970. Pp. 241. Price R 32.00.

These essays are an attempt to understand the process of social change in India. The authors point out that this takes the form of a synthesis between traditional attitudes and modern influence.

The authors believe that the East India Company found it necessary to establish a stable society in India for its business activities, and from this many Indian communities benefited, and so spread overseas as followers of the East India Company. Thus the Gujarati settlements in South and East Africa and Aden, the Tamils in Burma, Malaya, Singapore, and Ceylon (pp. 102-3). This accounted for the modern Indian Government's antagonism to the merchant classes and the soldiers, who had become associated with the British Raj.

This is a book which deals with innumerable aspects of Indian life, in which there are many points of great interest.

## THE IGBO-IGALA BORDERLAND: RELIGION AND SOCIAL CONTROL IN INDIGENOUS AFRICAN COLONIALISM

By Austin J. Shelton. State University of New York Press, Albany, 1971. Pp. 274, 5 maps, 10 charts. Price $15.00.

The author, who is professor of African Studies at State University College, New Paltz, and was senior lecturer at the University of Nigeria, Nsukka, from 1961 to 1964, made a study of the northern Nsukka borderlands, which involved the ethnography of the Igbo, Igala, and Okpoto peoples.

This is an historical study of the ethnology of this region. It discusses the conquest of the Igbo (or Ibo) by the Igala in the latter part of the eighteenth century, but, as in the case of many conquerors before them, the conquerors became in part, at any rate, acculturated to the conquered.

The book indicates how the Igala attempted to control many aspects of religion, but in time through interconnections between the two peoples, the control of these became Igbonised, although they remained nominally Igala.

The account is supported by detailed information on the whole range of religious ideas and customs of these peoples. There is the concept that man is a reincarnation of his ancestor, and that over all is a High God.

Incidentally, the power of the Igala was based, in the eighteenth and nineteenth centuries, in no small measure on their control of slave trading centres (p. 24.) Later the Fulani exerted pressure on the Igala and caused their influence to decline.

The Igbo or Ibo people, according to earlier theories, appear to have migrated to Eastern Nigeria from Lake Chad in the first millennium A.D. Nevertheless, later proposals still bring a large part of them from the north.

This book deserves careful study as it throws light on the ethnology of a complex group of people.

## THE AFRICAN PREDICAMENT: A STUDY ON THE PATHOLOGY OF MODERNISATION

By Stanislav Andreski. Michael Joseph, London, 1968. Pp. 237. Price £2.50.

The purpose of the book is to analyse the obstacles facing the new African states—and the author has done this very well. He has the



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courage to talk about and examine the "dogma that an African can do no wrong" which "has gained an acceptance among European intellectuals" (p. 14) and he rightly points out that this attitude does not take account of what they do to their less fortunate, especially women.

Professor Andreski makes the valid point that an excessive growth of population without any desire to limit it destroys any basis of improving standards of living (p. 23). This reviewer would go so far as to say that tropical and equatorial Africa is doomed, and can neither produce modern advanced industrialised states, nor can it produce increasing good supplies to help support the unprecedented increase of population.

The author shows considerable aperçu of the African scene. To read this book is refreshing, since this reviewer knows most countries of Africa, and is aware that the normal accounts given have little relation to reality. For the first time one is reading a book which is an honest account of what in fact is the situation in Africa.

This is a book which should be read by all interested in the welfare of the Negroid peoples, and particularly by those who seek to bring applied anthropology to bear on the problems of Central Africa. In particular the chapter on the "Shibboleth of Education" should be studied carefully. It is one of the best books to emerge in this field. We only hope it will not lead to Professor Andreski's ostracism for having had the courage to present the true facts of Africa today under the impact of current conditions.

R. GAYRE OF GAYRE

## ART ON THE ROCKS OF SOUTH AFRICA

By D. N. Lee and H. C. Woodhouse. Drawings by Marion Didcott. Purnell, Cape Town, Johannesburg, London, 1970. Pp. 165, 248 illustrations. Price R. 10.00.

This book is compiled from photographs taken over a period of 10 years by two Johannesburg businessmen, who in the course of their work, obviously became experts in this field.

In their discussion of the paintings in Diana's Vow, Rusape, Rhodesia (p. 79) they reject (as we have done) the suggestions that the principal figure is dressed in anything other than a fitted costume.

They draw attention to among others, the "sophisticated portraits" from such places as Impey's cave, near Fort Victoria (p. 99). This, after a careful investigation recently in company with Mr Sumner, the Provincial Commissioner, is clearly that of a woman wearing a *choli,* with upturned slippers. It suggests a culture under Indian influence.

The interest and value of the book is somewhat marred by printing errors. For instance, there is a blank space where the descriptions of illustrations 109 and 110 should be. Otherwise, it is a well produced and written book, with sensible views expressed by the authors.

R. GAYRE OF GAYRE

## THE ROOTS OF MANKIND

By John Napier. George Allen and Unwin, London, 1971. Pp. 280, 20 plates, 30 figures. Price £2.75.

This book is concerned with the emergence of man. The author, who is director of the unit of primate behaviour, University of London, compares the structure of primate, fossil and the human body. He is, in our opinion, rightly a strong believer in parallel evolution.

The writer believes that man consists of sub-species, and that there



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are roots to be found in Asia and Africa. Like many he is tied to an ultimately common origin, which we look upon as a myth, derived originally from a misunderstanding of the Genesis account of Creation, and later, for the need for "togetherness," dictated by all liberal, socialist, and communist ideological pressures, in science. Therefore, he rejects, in our opinion, quite wrongly, Carleton Coon's views, and even suggests that modern man is derived from Cro-Magnon which seems to us to be farcical, since the Cro-Magnon type can still be seen surviving in the Atlantic racial of Western and North-western Europe. In the Atlantic racial type along the west coast of Europe, and particularly among the Irish, West Highlanders, and Dalaynians (in Sweden) and in Westphalia. He pleads, and quite properly, for more work to be done in palaeontological research.

It is a very useful work impregnated with much common sense and learning, despite the criticism we have offered.

R. GAYRE OF GAYRE

## BIOLOGY AND KNOWLEDGE

By Jean Piaget. Edinburgh University Press, 1972. Pp. 384, price £4.00.

This book is a life-time's work on the relations between organic regulations and cognitive processes, originally published in France as *Biologie et Connaissanie Essai: sur les relations entre les régulations organiques et les processus cognitits* in Paris in 1967. The translation is by Beatrix Walsh.

As the author tells us in the preface, the aim of the book is to discuss the problems raised by intelligence in the light of contemporary biology. The author has spent 45 years in psychological experiment in development.

The author says that leading ethnologists are realising that the problems of knowledge (including its higher human forms such as mathematics) cannot remain outside the scope of biology. He cites Darwin as having said that "whoever achieves understanding of the Baboon will do more for metaphysics than Locke did, which is to say he will do more for philosophy in general, including the problem of knowledge."

The author puts forward cogent reasoning to show that while such as geometric structures are acquired through experience of objects, logical ones are due to heredity. As a consequence, after giving an example to demonstrate this, he says "that we are bound to end up by considering logic as innate and not dependent on any mere learning process. Even if we take any note of what sociologists affirm—that logic is first and foremost an instrument of exchange, imposed by the social group and the normative constraint which it puts on the individual— that will not alter the case, because the social group is essentially a system of interfactions, implying the nervous and cerebral co-ordinations of each of its members Just as much as the laws of exchange and communication" (pp. 306-7).

## THE ORIGINS OF HUMAN SOCIAL RELATIONS

Edited by H. R. Schaffer in the Developmental Science Series. Academic Press, London and New York, 1971. Pp. 297. Price £5.00 ($14.50).

This is the Proceedings of a Centre for Advanced Study in the Developmental Sciences on "The Origins of Human Social Relations," held jointly with the Ciba Foundation, London, in July 1969, being the fifth study



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group of this sort. The editor is of the University of Strathclyde, Glasgow, not to be confused with the University of Glasgow.

The book is divided into sections, each of which is divided between several authors. Thus we have: "Aspects of Early Sexual Behaviour;" "Comparative Perspectives" (which discusses "Infant Attachment in Monkeys" by L. A. Rosenblum); "Social Perspectives;" "Basic Processes" (which goes into the question, among other things, of "Attachment and Separation in Dog and Man," by J. P. Scott); and there is a general discussion and authors' and subject index.

Needless to say the whole approach tends to be from the point of view that the nature of a child's primary social relationships play a vital rôle in personality development. As in most sociological studies the question of heredity is glossed over, or not even considered at all, in many instances. A child's higher behaviour score in the middle classes is attributed to the higher education of the mother. The case that the mother may be better educated, and so a more intelligent guide to the development of her child, because of her better heredity, and in turn the child's responses are due to the same cause, is either overlooked or discounted. This is except when we come to Rosenblum's paper, where we learn he is testing genetic factors with monkeys; Scott's paper on attachment and separation in dog and men, where four lines are given to genetic variation; where the same writer on a discussion of Sylvia Body's and Sidney Axelrad's paper on maternal stimulation and social responsiveness of infants, thinks there should be some genetic hypothesis; and finally where in the discussion on sex differences and behaviour the genetic influences are raised between pages 68 and 71!

One wonders, sometimes, what hope there is for certain of the studies of the social sciences, so called, when *the* absolute which exists, the factor of heredity, receives such scant attention.

R. GAYRE OF GAYRE

RURAL COSTUME: ITS ORIGIN AND DEVELOPMENT IN WESTERN EUROPE AND THE BRITISH ISLES

By Alma Oakes and Margaret Hamilton Hill. B. T. Batsford, London, 1970. Pp. 248, 378 figures. Price £4.

As the writer of the foreword (Mr Donald King, Keeper of the Department of Textiles in the Victoria and Albert Museum, London) says, this is an original work. Such an account as this is of interest to cultural anthropologists. How important costume may be was demonstrated by the present reviewer who showed (in *Teuton and Slav on the German-Polish Frontier*) that the woman's style of headdress actually indicated an ancient frontier between Germanic and Slavonic peoples in Eastern Europe.

The Newhaven and Musselburgh fishwives' costume (which the authoresses describe as the "only truly regional costume in the British Isles," p. 176) which was seen before the war daily in the streets of Edinburgh, as the women went their rounds from door to door selling fish, may be a case of this sort. For these coastal fisherfolk probably have cultural, if not genetic, roots which have affinities with the Low Countries.

This book treats fairly fully of Scottish costume since Scotland is one of the countries of the British Isles which still possesses folk-costume. The writers are concerned with peasant costume and this may account for their not mentioning the Highland ladies' dress, of a laced corsage, aresaidh of tartan, and full tartan skirt. Nevertheless, as they frequently



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point out that servants wore the costumes of their masters and mistresses, this dress must have often been worn by the more fortunate rural Highland women. This dress is now obligatory at the Aboyne Highland games for women competitors in the dancing—the quite improper practice of women appearing in men's kilts, doublets, sporrans, jabots and ruffles, having been banned. In consultation with the former Lord Lyon King of Arms, Sir Thomas Innes of Learney, the writer published an account of this dress under the title of *Women's Highland Evening Dress,* dealing with the Aboyne, Flora Macdonald, and Shinrone styles, in *The Armorial,* Volume II, February 1961, p. 74.

The writers are undoubtedly right in following the view that the *Huik* form of women's cloak, which was prevalent in many parts of Europe, and is still occasionally seen worn, in the form of the *faldetta,* by old Maltese women at church, is of Moorish origin. It probably became established in European countries conquered by Islam, and thence spread outwards from them.

R. GAYRE OF GAYRE

## CULTURAL FRONTIERS IN ANCIENT EAST ASIA

By William Watson. University Press, Edinburgh, 1971. Pp. 187, 72 maps and figures, 103 plates. Price £4.00.

The author is Professor of Chinese Art and Archaeology at the School of Oriental and African Studies, London University.

This work is concerned with the early civilization of China, and attempts to trace the roots of many of the traits associated with it. The author claims that since there is evidence that many of these lead back into inner and even Western Asia, China was not, as popularly supposed, an isolated entity.

The book follows the sequences of civilisation and cultures from the Neolithic and Bronze Ages onwards.

The writer shows how there was a complete migration route running from the North Sea in an arc across Russia, north of the Caspian to north of Lake Baikal to Korea, formed by a zone of the Southern margin of the woodland steppe in the second millennium B.C. (figure 22).

The Scythians, furnished with the horse, and the arts and weapons of war, were able to penetrate deep into Asia. The Scythic continuum was spread from the north coast of the Black Sea eastwards (pp. 100-101).

The Western influence upon China and Mongolia has, of course, been well-known, including evidence of even Nordic racial infiltrations typified by the depiction of blue-eyed people among even the ancient Manebus. This book, while not concerned with the ethnological contacts as such is a detailed study redolent of evidence of the contacts, and conquests, of peoples coming from the West, whose cultural influence has been felt throughout Mongolia and along the eastern and northern frontiers of China.

It seems hard to escape the conclusion that it was to these east European and West Asiatic peoples, such as the Scythians and Sarmatians, that iron was introduced to China. For, as the author makes clear, the expansion of the Scythian and Sarmatian peoples between the Black Sea, the Urals and the Caspian in the sixth century B.C. went hand in hand with the spread of iron metallurgy, while it was not until the Han dynasty (in the last two centuries B.C.) that bronze swords gave way to iron (p. 80). Iron was known earlier in China than this, but it was not wrought iron, suitable for cutting weapons, but cast iron. This is



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consistent with our general knowledge that it was in Anatolia that we have the main early centre of development of iron working.

This is a profoundly detailed study of the cultural contacts of eastern Asia in early times, which also throws much indirect light on the ethnic movements, as well as the spread of cultures in ancient times.

The book is well written and well illustrated, and deserves to be recognised as a standard work in this field.

## THE JOURNAL OF INDO-EUROPEAN STUDIES

General editor: Box 5224, Southern Station, Hattiesburg, Mississippi, U.S.A. 39401. Spring, 1973. Pp. 116. Price: libraries, $15 a year; individuals, $7.50 a year.

The editors of this new journal are to be heartily congratulated for providing an urgently needed outlet for both general and specialized articles covering the archaeology, linguistics, mythology, and social anthropology of the Indo-Europeans (IE). Four highly competent editors have responsibility for the above topic areas although the scope of the journal is not confined to these areas alone. More than 30 experts drawn from prominent universities and institutions throughout the world consitute the advisory board which assists with contributions and criticisms.

The editors have wisely included in the first number of this quarterly a 45-page review by Professor J. P. Mallory of the history of Indo-European research that now spans one and one-half centuries. Naturally, much of the earlier work consisted of scholarly reconstructions of IE geographic origins based on linguistic analyses of surviving vocabularies. The review is an essential introduction to the subject and ranks with the best. It is both comprehensive and current.

The modern approach is exemplified by Professor Marija Gimbuta's discussion of IE penetration of Old European culture sites which is largely archaeological in treatment. Reference is made to the Old European "script" recently discovered in the Balkans that tentatively predated the written language of the Sumerians by 2000 years. There is growing awareness that Europe was not a backwater in a cultural sense to the Nile and Euphratean cities. This shift in opinion comes from new findings like astronomic observatories and bone objects marked with lunar notations plus, of course, the above-mentioned script. It is obvious that if the Kurgan-burial, proto-IE pastoralists assimiliated these developments, their culture was more advanced than generally suspected.

Professor G. D. Kumar explores the ethnic elements of the Indus Valley civilization at the time of the arrival of the first Aryan waves. This matter has had much attention before but deficiencies in physical remains still leaves gaps in the record. A minor point, habitual with scholars but still disturbing, is the reference to "proto-" anthropological remains (e.g. proto-Mediterranean skulls, etc.) By the time of contact (circa B.C. 2000), these subracial types were probably fully evolved and if they deviate from the "type" specimens, they are best called undifferentiated.

Several more narrowly focused reports on mythology and linguistics complete the issue including an ingenious attempt by Professor A. Sihler to identify the proto-IE term for "pair" in the counting system.

Since IE studies invites so much academic controversy, it is comforting that a provision for a "Debate and Discussion" section has been made for later numbers. As the authors in some cases note, no synthesis can be made without further discovery, research, and scholarly exchange. This publication promises to become an important international



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journal, perhaps one of the first from an academic center in the American South. Libraries, of necessity, will subscribe, but individuals with interests in these and related fields will also benefit by supporting the journal and its enterprising editors.

ROBERT E. KUTTNER

## THE DISPOSSESSED MAJORITY

By Wilmot Robertson. Howard Allen Enterprises, Cape Canaveral, Florida, USA, 1972. Pp. 584. Price $7.95.

The author takes a magnifying lens to recent events to expose the deterioration of Majority (read: Anglo-Saxon, North or West European) power and influence in American history. He attributes the dilution of national force to the presence of indigestible ethnic and racial elements that actively oppose or passively obstruct the rather evident strategies necessary for political and cultural survival. Non-assimilable minorities are identified and some of the difficulties they generate are amply documented. In speaking of the Greeks, South Italians, Anglophobic Irish, Jews, Asians, Amerinds, and Latin American mestizos, the writer implies the masses and not the exceptional individuals who coalesce into the mainstream by aptitude or adaptability. "Non-assimilable" is likewise limited to a reasonable span of generations, short of the span required to topple a republic. Even Blacks, in the end, can be assimilated by unimaginable changes in breeding habits and social policies.

Potential for Americanization is not judged by biological criteria alone. Due attention is given to cultural, religious, and language obstacles to national integration. Europeans are constantly alerted to these factors when ethnic components suddenly crystallize out from previously "stable" commonwealths. We need think only of the Bretons in France, the Basques in Spain, the Welsh in England, the Croatians in Yugoslavia, the Ukrainians in Russia, and a multitude of others. The vain labor of the League of Nations with its "Minorities Treaties" following the First World War cannot be forgotten in Europe and has never been learned in America. It is a record of stubborn refusal of closely related peoples to surrender their differences or respect those of others.

This comprehensive book touches every aspect of national life: art, religion, education, economics, law, government, and international affairs. Scandal, crime, opportunism, treason — a sorry parade of shadowy episodes from old newspapers are brought before the agonized reader. It tells the story. But hospitality has been betrayed before. Whose simplicity was it that considered the Pledge of Allegiance sufficient to recycle alien masses?

Brilliance notwithstanding, the author overlooks Majority misbehavior or attributes it to Minority Iagos. Monopoly laws, violated and unpunished for 50 years by Majority business executives, have produced a recidivism rate for economic felonies that any ghetto black criminal would admire. Another glimpse is obtained from the promise of President Andrew Johnson to cheering Blacks in Nashville, Tennessee, on October 24, 1865, that their wives and daughters would no longer be subject to the lust of white overseers. But the author may rightly contend that the review of Majority crime has been so thoroughly picked over by Minority critics, that he has left the field for them.

The insights of the author are both original and penetrating. The comparison of Professor Myrdal's opus on American Blacks to the French Rationalists' encyclopedia for revolutionary impact is devastatingly apt. His observation that the most nationalist and "tribal" West Europeans—



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the Irish — have given us the greatest literature for some generations, carries an imporant clue regarding racial and ethnic creativity. A wealth of such material awaits the careful reader.

Why have the ethnic hopes of the Majority collapsed without serious resistance? On the dust cover, we are told that the author waited for decades for a scholar to research the subject before he undertook it himself! Multiplied by millions, this is the key to the puzzle of how a Majority abdicated power and dispossessed themselves. Some wait for tenure, some for retirement, some for safer times, but all wait for doom. Dead races do not come back. Those that wait are the pallbearers of civilization. This book, or its forthcoming paperback edition, is highly recommended, and readers should be prepared to think about its message and its consequences.

ROBERT E. KUTTNER

## AMERICAN STATESMEN ON SLAVERY AND THE NEGRO

By Nathaniel Weyl and William Marina. Arlington House, New Rochelle, New York, 1971. Pp. 448. Price $11.95.

Mr Nathaniel Weyl can be trusted (in this case in association with Mr William Marina) to sail a course which has, generally speaking, been avoided by our contemporaries. There has been a conspiracy of silence concerning the views of outstanding, and revered, American statesmen on the racial question, which these authors have blown wide open.

As the publishers say, "historians have always played down, even suppressed the views of American statesmen on our racial problems. Now these views are set forth with a candour and a wealth of quotation that makes this book a breakthrough in American historical scholarship."

The subjects dealt with range from the views of Benjamin Franklin, George Washington, Alexander Hamilton, John Adams, Thomas Jefferson (as might be expected), Madison, Monroe, John Quincy Adams, right through to those of Henry Clay, Daniel Webster, and others of the Whig tradition.

One of the most important sections of the book is its appendix dealing with the Old World influences on American slavery, starting as it does with the Aristotolean views on the subject (*Politics,* Book 1, Chapter 5, 1256b-1255a). It points out that the American Republic drew its views (as did that of the whole of Europe, we may add) from a synthesis of the views of the Scriptures and Greek civilization.

In contrast such as Montesquieu, Rousseau, Voltaire, Locke and Hume, undermined the authority of revealed religion. They substituted a quite spurious, in terms of scientific fact, rationalistic critique, resting on the *a priori* concepts of *natural rights,* and the *social contract.*

The authors point out that the founders of the American Republic were as likely to found their views of the Scriptures, Greece, and Rome as they were on those of eighteenth century Britain. (Actually they say England, but Hume was a Professor of Edinburgh University, when that city was the modern Athens, and when Scotland, not for the first time, outstripped England in intellectual thought. Scotland was the first country to have universal education, and had four universities when England had two!).

It may astonish the modern reader, but it is nevertheless true (as the authors point out), that though the Mediterranean civilisation, including the Greek schools of philosophy, took slavery as a desirable



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institution (p. 393), this did not mean that humane treatment of bondsmen was not held to be desirable. This was the view of the Neo-stoics. The Old Testament regulates the terms of slavery.

The authors draw attention to the fact that Palestine, about the time of Christ, was the only part of the Roman Empire that did not have any great number of slaves. But, as they point out, St Paul does exhort slaves to obey their masters. We also know that he returned the runaway slave to his master.

The authors draw attention to the fact that Ham means dark, and this led later scholars to believe that the descendants of Ham were Negroes. This was taken as justification for enslavement of the Negro.

However, as we have pointed out elsewhere, the Bible nowhere deals with the Negro race. The nearest it comes to dealing with a really dark man is in the New Testament case of the Ethiopian eunuch—and he might very well may not have been black at all! The fact of the matter is that if one follows the very detailed ethnography of Genesis vi, there is no discussion of the Negroid races, and the descendants of Ham are clearly not the black Negroes but the swarthy or dark-white Mediterranean peoples. Nevertheless (as the authors rightly realise) there was a transfer by biblically-orientated people of the curse of Ham to the black races of man.

The treatment of the attitude of Plato and Aristotle to slavery (pp. 400 ff) is well done. Athens, the most free city, thrived on slavery! Thus at its height Athens had 43,000 citizens and 115,000 slaves! Athenian democracy was not based on universal suffrage, or one man one vote.

In the Athenian democracy not only did the slave have no part in it, but neither did the free artisan (p. 404). This demonstrates how different is our conception of democracy from that of ancient Greece.

It is largely to the Christian Church that the freeing of slaves in the Roman civilisation occurred (p. 408).

The Chinese had Negro slaves from the eighth century A.D. This probably coincides with the contract the Chinese were making on the east coast of Africa, as we hope to show was the case in our book which was published recently dealing with Zimbabwe. The Chinese forbade all sexual relations with Negro slaves (p. 413).

The writers refer to the settlement of Negro slaves in the Algarve of Portugal and say that the country became predominantly black, according to DuBois. We have thrown doubt on this, and shown, in any case, that there is little trace of Negroid genes there today.

It is pointed out in this valuable and illuminating book that as late as Sir Thomas More's *Utopia* (1516) slavery was envisaged in the ideal state.

There is no point in commenting further on this book as it is wide and philosophical in its scope, and another book would have to be written to comment upon it. All that is needful to say is that what has been said in this review indicates its breadth and depth, and no one can hope to be informed on this subject without reading it.

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